THE

English Accidence:

OR,

A ſhort and eaſy way for the more ſpeedy attaining to the

LATINE TONGUE:

So framed that young Children may bee exerciſed therein as ſoon as they can but indifferently read *ENGLISH*, and thereby enabled to turn any Sentence into pure and elegant *LATINE*.

By *Joſhua Poole*.

Publiſhed by Authority;

AND

Commended as generally neceſſary to be made uſe of in all SCHOOLES of this COMMON-WEALTH.

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To the READER.

Courteous Reader,

He ſlow progreſſe of Children in their Learning, is an occaſion of frequent complaints in Parents, and much griefe and diſcouragement in Maſters, as I by reaſon of my calling, have had for ſome yeares experience. The Parents out of a blind prejudice, loath to ſuſpect any defect in their Children, lay the fault upon the Maſters negligence; and the Maſters well knowing their owne paines and endeavours, impute it to the dulneſſe of their Scholars when may be they are leaſt faulty: And the true ground of all is, that an over-haſtie deſire in the Parent of his Childs proceeding; and in the Maſter, of ſatisfying that deſire, out-runs the capacity of the Child; and will needs have him over the ſtile (as we ſay) before he comes at it. Thus the Proverb proves true, *Qui nimium properat, ſerius abſolvit*, The more haſt the worſe ſpeed; for *feſtinans canis cæcos parit catulos*, Haſte makes waſte; and they that begin their journey with Cut-ſpeed the poſt, oft end it with Tom-long the Carrier. It is true, ſome Children are *deploratæ hebetudinis, & ex quovis ligno non fit Mercurius*; yet I conceive theſe evills might be quite removed in ſome, and much leſſened in all, would the Parent but ſhew his diſcretion in not expecting too much from tender yeares; and the Maſter his, in framing his firſt principles ſo, as may beſt ſuit with the capacity of his Scholar. *Pervenire ad ſummum niſi ex principiis non poteſt*, is *Quimillians maxime*; and *a facilioribus eſt incipiendum*, is a rule of Method. I have therefore to the number of many other helpes, made to facilitate the way of Learning to Children, adventured to adde theſe few ſheets; which (as I hope) made uſe of according to my following directions, will not prove altogether unprofitable.

The reaſon inducing me to this little worke, was, that I have often obſerved how Children have been puzled and confounded, by [illegible]

ſet to the conſtruing, parſing, and making of Latine, before they ha[d] the leaſt knowledge of their Mother Tongue, or were able at all therein to diſtinguiſh the parts of Speech: ſo that I have had ſome, that would in conſtruing give me the right Engliſh of a Latine Noune, or Verb, yet could not then diſtingiſh by the ſignification which was the Noune, and which was the Verb. And others that would in parſing rightly varie a Noune of the Comparative degree, and give me the true Engliſh of it; yet could not then tell me, of what degree of Compariſon it was. I might give more inſtances in this kind, but I ſuppoſe the experience of all thoſe who teach young children, will make them needleſſe.

Now conſtruing and making Latine, I conceive reſembles the rearing of a building; parſing, and analyſing, the taking of it down; and what ſucceſſe can we expect in rearing of an houſe? what danger and ſpoyle may we not juſtly feare in the taking it down? if ſuch an one be put upon either employment, that is ſo farre from knowing the right uſe and place of every part, that he is not able to diſtinguiſh one materiall from another, nor knows a difference betwixt wood and ſtone.

My drift and ſcope therefore is, to have a childe, ſo well verſt in his Mothers tongue, before he meddle with Latine, that when he comes to the conſtruing of a Latine Authour, he ſhall from the ſignification of his words in conſtruing, be in ſome good meaſure able to tell diſtinctly what part of Speech every word is, though he be not able to parſe, varie, or give any other account of one word in his leſſon; and when he is put to tranſlation, or making of Latine, he ſhall know from his Engliſh, both what part of Speech every word is, and what Syntaxis, or ordering it ſhould have in Latine, though in the meane time he never heard of one Latine word: And this I conceive may be in an indifferent manner effected by the Rules of this book, and the Praxis of them, according to theſe following directions.

Let your child, after he can pretty well read his Primer, be called to the reading of this book, which I have therefore made all in Engliſh that ſo the Child may begin with it betimes: and though it cannot be conceived, he ſhould at the firſt reading underſtand much of the matter, yet happily ſomething may ſlip unawares into his judgment: however for the point of reading he may as wel be exerciſed in this, as another Engliſh book. And this benefit will further accrew from it, that being able to read the words, though he doe not underſtand the matter, he will be freed (when he comes to ſaying by heart) of one of thoſe

three

three troubles which children are put to, when they first commit things to memory out of their book, the right reading of their words, the understanding of the meaning, and the remembring of both.

When your Child hath once thus gone through the book, and hath come to an indifferent readineſſe in his reading, let him read it over yet once again, but then I would adviſe that ſome regard be had of the matter, & that after the reading of his leſſon the Maſter ſhould require ſome account of the underſtanding of it, by asking him ſome queſtions, as he in his diſcretion ſhal think to fall within the capacity of the Childe, ſuch as either he himſelf will be able to anſwer, or at leaſt to apprehend the right anſwer when it is told him: as, How many vowels there be: which of his letters are called vowels. How many parts of Speech. How many numbers. How many caſes; and the like.

If at the ſecond times reading the Maſter ſhall conceive his Childs judgment and memory in ſome good meaſure ripe enough for getting by heart, let him to that work on Gods name: but then I would adviſe at the firſt going over without book, that ſuch rules be exempted, as the Maſter conceives too high for the capacity of the child at preſent, though the neceſſity of method give them their due place in the book, that ſo there may be leaſt loſt of time. And now likewiſe the Maſter may increaſe the number, and order the nature of his Queſtions, as he ſhall ſee the apprehenſion of the childe able to beare.

After the firſt going over by heart, the Maſter may require more or fewer of the formerly exempted rules to be learnt the ſecond time, referring the reſt till afterwards, as he ſhall ſee cauſe, always having a ſpeciall care of underſtanding the matter, with an equall regard of the childs capacity and apprehenſion.

When thus the child is come to a competent meaſure of judgment in underſtanding the rules, let him only ſay a part in this book, and in ſtead of a leſſon in ſome Author, goe to the firſt Praxis of the rules, by taking a verſe or two, as ſhal be thought fit, out of the book of *Pſalms* or *Proverbs*, and diſtinguiſh every part of Speech according to the example here annexed.

When he is come to a reaſonable perfection in this (which he will doe in a ſhort time, the former directions being obſerved) then let him proceed to his ſecond Praxis, conſiſting not only in the diſtinction of the ſeverall parts of Speech, but in the Syntaxis and conſtruction of them, and let him give a rule by heart, or at leaſt be able to turn to it, for every thing he ſaith, according to the manner here ſhewn.

After ſome profitable progreſs in this way, let him [illegible] he kept ſome

part of the day in the practice of it, for feare of loſing what he hath gained: and ſo he may proceed to ſome ſhort introduction to the Latine tongue, which to avoid prolixity and loſſe of time, ſhould have none of thoſe rules which this book may make needleſſe; (ſuch an one as if this Preparatory be accepted, I ſhall be encouraged ere long to publiſh) from thence let him with ſpeciall care learn the variation, and other Accidents of Nounes and Verbs, and be kept in a Vocabulary way, till ſuch time as he be thought fit to make Latine, when he may make uſe of thoſe helps which I have annexed to this Indroduction; they concern chiefly the Participles of our Engliſh tongue; and ſome, ſuch as are more for connexion then ſignification; yet ſuch, as I conceive the greateſt difficulty of turning Engliſh into Latin doth oft conſiſt in them.

And were I worthy to adviſe, I would not have any Child put to the reading of any Latine, except Vocabularies, nor learne any Latine Grammar, till by the help of theſe and ſome other Rules he be in ſome good meaſure able to make Latine. For this (under correction of better Judgments) I judge a more certain, eaſie, and ſpeedy way to bring children to the underſtanding of their Latine tongue, then by ſpending two or three yeares, or more in Grammar, with little pleaſure to the Maſter, and leſſe delight or profit to the Scholar, who receives hereby little improvement in his underſtanding, and ſometimes is as wiſe, when he hath gone through his Grammar, as when he firſt begun, by reaſon of the diſproportion of that which is propounded to be learnt, (conſidering the way of learning) and his capacity.

And now I leave this Book; and theſe Directions very indifferently to the uſe or refuſall of all thoſe, whoſe employment it may be, to teach children their firſt Rudiments: onely deſiring this candor and ingenuity from all, that they would be pleaſed not to paſſe too harſh a cenſure upon him, whoſe worſt fault in this point is a good intention. *Vale.*

First Praxis.

The Argument.

The feare of the Lord is the beginning of Wisdome: but fooles despise Wisdome and instruction.

Praxis.

The is the signe of a Noune Substantive. *Feare* is a Noune Substantive. *Of* is signe of the Genitive case. *The* is signe of a Noune Substantive. *Lord* is a Noune Substantive. *Is* is a verb, *The* is the signe of a Noune Substantive. *Beginning* is a Noune Substantive. *Of* is signe of the Genitive case. *Wisdome* is a Noune Substantive. *But* is a conjunction. *Fooles* is a Noune Substantive. *Despise* is a verbe. *Wisdome* is a Noune Substantive. *And* is a Conjunction. *Instruction* is a Noune Substantive.

Second Praxis.

The Is a signe of a Noune; *a, an,* and *the,* be signes of Nounes.

Feare Is a Noune substantive, because it signifies a thing, and cannot have the word *thing* put after it, and because *the* goes before it. It is the singular number, because it speakes but of one. The Nominative case, because it comes before the verb *is*, and hath this signe *the,* before it. The third Person, because all Nounes and Participles be of the third Person.

Of Is the signe of the Genitive case, because the Genitive case is commonly known by this signe *of.*

The Is the signe of a Noune, because, *a, an,* and *the* be signes of Nounes.

Lord Is a Noune substantive, because it signifies a thing, & cannot have the word *thing* put after it; and because *the* goes before it. The singular number, because it speaks but of one. The Genitive case, because *of* between two substantives, is the signe that the latter shall be the Genitive case.

Is Is a verb, because it signifies to be; and because when the usuall signes of tenses, are not joyned to other verbs, then are they verbs themselves: the Indicative mood, because it speakes plainly that a thing is: the Present tense, because it speakes of the time that now is: the singular number, and third person, to agree with the Nominative case *feare*; because the Verb personall agrees with the Nominative case in number and person.

The

The beginning Is the ſigne of a Noune: *a, an* and *the* be ſignes of Nounes.

Is a Noune ſubſtantive, becauſe it ſignifies a thing, and cannot have the word *thing* put after it, and becauſe it hath the ſigne *the* before it. The ſingular number, becauſe it ſpeaks but of one. The Nominative caſe, becauſe it hath no ſigne but *the*; and comes after the Verb *Is*; for after Verbs ſubſtantives there commonly follows a Nominative caſe, and becauſe it belongs to *feare*; becauſe words that belong to the ſame thing, muſt be put in the ſame caſe.

of Is the ſigne of the Genitive caſe, becauſe the Genitive caſe is commonly known by this ſigne, *of*.

wiſdome Is a Noune ſubſtantive, becauſe it ſignifies a thing, and cannot have the word *thing* put after it. The ſingular number, becauſe it ſpeakes but of one. The Genitive caſe, becauſe when *of*, comes between two ſubſtantives, it is a ſigne the latter ſhall be the Genitive caſe.

but Is a Conjunction, for ſome Conjunctions be diſcretives, as *but*.

fooles Is a Noune ſubſtantive, becauſe it ſignifies a thing, and cannot have the word *thing* put after it. Plurall number, becauſe it ſpeaks of more then one. Nominative caſe, becauſe it comes before the Verbe *deſpiſe*.

deſpiſe Is a Verb, becauſe it ſignifies to doe, for a Verbe is a part of ſpeech that ſignifies to doe, to ſuffer, or to be. The Indicative mood, becauſe it ſaith plainly, a thing does. The preſent tenſe, becauſe it ſpeaks of the time that now is: plurall number, and third perſon, to agree with the Nominative caſe, *fooles*; for the verb agrees with the Nominative caſe in number and perſon.

wiſdome Is a Noune ſubſtantive, becauſe it ſignifies a thing, and cannot have the word *thing* put after it. The ſingular number, becauſe it ſpeaks but of one. The Accuſative caſe following the Verb *deſpiſe*, for an Accuſative caſe moſt commonly follows a Verb.

and Is a Conjunction Copulative, for ſome Conjunctions be copulatives, as *and*: it couples like caſes betweene *Wiſdome* and *Inſtruction*.

inſtruction Is a Noune ſubſtantive, becauſe it ſignifies a thing, and cannot have the word *Thing* put after it. The ſingular number, becauſe it ſpeaks but of one. The Accuſative caſe, becauſe *and* couples like caſes betwixt *Wiſdome* and *Inſtruction*; for ſome Adverbs of likeneſſe, & ſome Conjunctions couple like caſes, that is to ſay, make the word following to be put in the ſame caſe with the word going before.

Thus

Thus I have been long *in* ſetting downe the Praxis, that ſo my meaning might bee more fully underſtood, and two things more I had forgot to adviſe, that the childe when he comes to his ſeverall Praxis, be kept at this preſcribed Argument, till he can perfectly doe it. In the ſecond place, that when hee begins to make Latine, he be exerciſed in the examples here given to the Rules, and after thoſe runne over, if it ſeeme good, he may be ſet to turne the Rules themſelves into Latine, that ſo by frequent uſe of the booke upon all occaſions, he may both better underſtand it, and upon the point, have it almoſt all by heart.

If any ſhall object, that this is a way to bring up Children in Barbariſmes and Soleciſmes, and can only teach them to make plaine bald Latine. To him I anſwer, That a Child muſt firſt learne to go, before he can be taught to dance. And though happily by following theſe Rules he may in making Latine fall upon ſome Angliciſmes, yet ſhall thoſe be ſuch, as may well for a time be tolerated, conſidering his yeares. Nor is it to be expected, that a Child at his firſt beginning with Latine, ſhould have ſo much judgment, as rightly to diſtinguiſh the Idiome and propriety of a language. It is a difficulty which many of riper yeares and judgment, without long time, frequent practice, and diligent obſervation cannot overcome.

Beſides, I doe not know how in teaching Children in Schooles by Rules, this poſſibly can be avoided; for there is a neceſſity of reducing Rules to the leaſt number, to avoid all needleſſe expence of time, and for feare of over-charging and confounding the memories of Children; and there is ſuch a copiouſneſſe and variety in the ſeverall phraſes and formes of ſpeaking in a Language, that no Rules can reach them all. Indeed, were a Child to be taught the Latine tongue by diſcourſe without Rules, Angliciſmes might be more avoided, becauſe the Child ſhould be taught none; but then he would be able to ſay no more in Latine then he hath beene taught; and therefore for his proficiency in it, there will be required more time ſpent, and paines taken, then can with reaſon be expected in publique Schooles. The inconvenience then objected, as I conceive, is, *conſideratis conſiderandis*, unavoydable, and not ſo great, but both may be connived at for a time, and in a ſhort time removed: and I beleeve any man upon tryall, will find it an eaſier taske to teach a Child by Rules to make a piece of plaine, bald, dunſtable Latine, and after to inſtruct him for the propriety of his phraſe, and elegancy of ſtyle, when the Childs judgment is ſomewhat riper, and a great part of his worke already done; then to teach him both the language and the propriety of it together. Let me adde this more, wee in *England* in this point, are *prave pudentes*, as the Poet ſaith, More nice then wiſe, for to breake *Priſcians* head, is ſuch a capitall Crime with us, that rather then we will ſpeake falſe

Latine, or fall upon a Sõleciſme, though in the heat of diſcourſe (a thing which the moſt learned often do without diſparagement, in their Mother Tongue) we let not only the Scholars, but even many Mechanicks, of almoſt all Nations in *Europe*, outſtrip us in a facility of expreſſing themſelves in the Latine, and deprive our ſelves of the beſt and readieſt meanes to procure it, that is the frequent uſe and practice of it: for my part, I like better his counſell; *Vt potes, quando ut libet, non licet*; then that deſperate concluſion, *Si non poſſum eſſe quod volo, nolo eſſe quod poſſum.*

Great letters put alone, ſtand either for whole words, as T. *for* Titus; A. *for* Aulus: *or for* numbers: *as,*

I. *one,* V. *five,* IV. *foure,* VI. *ſixe,* X. *ten,* IX, *nine,* XI. *eleven,* XX. *twenty,* XIX. *nineteene,* L. *fifty,* XL. *forty,* LX. *threeſcore, or ſixty,* LXX. *threeſcore and ten, or ſeventy,* LXXX. *foureſcore, or eighty,* XC. *foureſcore and ten, or ninety,* C. *an hundred,* CV. *an hundred and five,* CX. *an hundred and ten.* CL. *an hundred and fifty,* D. *five hundred,* DC. *ſix hundred,* M. *a thouſand.*

THE

THE English Accidence.

The Alphabet of Letters.

THere be twenty foure Letters,
a b c d e f g h i k l m n o p q r ſ t u w x y z.
Sometimes they are written in bigger Characters, and are called Capitall Letters. As,
A B C D E F G H I K L M N O P Q R S T V W X Y Z.

Note, that the first word of a Sentence, the first word of a Verſe, and every proper Name muſt begin with a great or capitall Letter: ſo eminent words in a ſentence.

Letter q is alwayes ſet with u; as quart, quell, quill, quondam, quum.

Of all the Letters, five be called Vowels, becauſe they make a ſound by themſelves, a e i o u, all the reſt are called Conſonants, becauſe they make no ſound but with a vowel. *To theſe may be added* y.

Of the Conſonants there are foure called liquids, l m n r.

There be two which are called double Conſonants, x and z.

All the reſt, except h and ſ be called Mutes.

Of Letters are made ſyllables.

A ſyllable is two or more Letters taken together, as ma-ni-feſta-ti-on.

Sometimes one vowel maketh a ſyllable, as a-ged, e-ver, i-ron, o-ther, u-nite.

In ſpelling of ſyllables, if a Conſonant come between two vowels, it muſt be joyned with the latter vowel, as de-ſo-la-ti-on.

But if two Conſonants come betweene two Vowels, one for the moſt part belongs to the former Vowel, and the other to the latter: as im-mor-tall, en-gen-der, mer-ci-full.

If two Vowels come together in the ſame ſyllable, they make a Diphthong, as in haile, heale, au-thour, toile, boule.

So likewiſe in Engliſh y: as, your, yeare.

If j or v come before themſelves or any other Vowels, in the ſame ſyllable, then are they Conſonants; as Jane, jeſt, jigge, joy, June, vaine, veale, vine, vow, vulture.

U after q muſt not be regarded as any Vowel, and therefore u before u in the ſame ſyllable immediately after q makes not a Diphthong, as equus.

As of Letters are made Syllables, ſo of Syllables joyned together are made words, and of words put together there is made ſpeech.

But as one Letter may ſometimes make a ſyllable, ſo doth one ſyllable oft make a word, as vow, vice, man, minde.

There be eight kinds of words of which ſpeech is principally made, which are therefore called the parts of Speech.

Parts of Speech.

The eight parts of Speech be theſe.

Noune,	Adverbe,
Pronoune,	Conjunction,
Verbe.	Prepoſition,
Participle,	Interjection.

OF the eight parts of Speech, the foure firſt are ſaid to be declined, Noune, Pronoune, Verbe, and Participle: The foure latter are ſaid to be undeclined, Adverbe, Conjunction, Prepoſition, Interjection.

Of thoſe foure parts of ſpeech which are declined, three are declined with caſe, without mood and tenſe, Noune, Pronoune, and Participle; and one is declined with mood and tenſe, without caſe, namely, a Verbe.

Of a Noune.

A Noune is a word that ſignifies a thing, or the nature and property of a thing: as a man, ſtone, tree, good, bad, foule, faire.

There be two ſorts of Nounes, a Noune Subſtantive, and a Noune Adjective.

A Noune ſubſtantive ſignifies the thing it ſelfe; and therefore cannot

cannot have the word thing put after it, as a man, a tree, a garden.

A Noune adjective signifies the nature and property of a thing, and may have the word thing put after it, as good, bad, black, white, faire, foule.

A Noune substantive commonly may have a, or the set before it, and yet needs not to be joyned with another word, as a man, a tree, the head, the hand, the heart.

A Noune Adjective cannot have a, or the before it, unlesse it bee joyned with some other word, as, a good-- a black-- the great--

There be two sorts of Nounes Substantives, Proper and Common.

A Noune Substantive Proper, is the proper Name by which you call any particular thing, as Henry, Edward, Mary, Elizabeth, James, Charles, Gabriel.

A Noune Substantive Common, is that which you call every thing of the same kind, as a King, a Queene, a Prince, a Man, a Woman, an Angel.

A Noune Substantive proper alwayes begins with a great Letter, and cannot well have a, or the before it, as Alexander.

A Noune Substantive Common may have a, or the before it; and usually begins with a little letter, as a man, the horse.

There are also Noune Adjectives Proper, and Noune Adjectives Common.

A Noune Adjective Proper is derived from a noune substantive Proper, as English, French, Spanish, Jewish, and alwayes begins with a great Letter.

A Noune Adjective Common is not derived from a noune Substantive proper, and commonly begins with a little letter, as manly, meek, courageous, glorious. *Commonly derived from a noune substantive common.*

Noune a Noune begins with a Vowel, in stead of a, wee put an before it, as, an Angel, an Army, an Artist.

Of an, a, an, and the be signes of Nounes.

Numbers of Nounes.

There be in Nounes two Numbers, the Singular and the Plurall.

The Singular Number speakes but of one, as a man, a childe, a tree.

The Plurall Number speaketh of more then one, as men, children, trees.

The singular number commonly may have a before it: as, a tree, a dog, a stone.

The plurall number cannot have a before it, and commonly puts s to the singular: as, trees, dogs, stones.

Cases of Nounes.

There be six cases of Nounes in either number, six in the singular, and six in the plurall. The Nominative, Genitive, Dative, Accusative, Vocative, Ablative.

The Nominative case commonly commeth before the Verb, and hath no other signe but a, or the: as, a man, the Master.

The Genetive case is commonly known by this signe of: as, of a man, of the Master.

The Dative case is commonly known by this signe to: as, to a man, to the Master.

The Accusative most commonly followeth the Verbe, and hath no other signe but a, or the: as, a man, the Master.

The Vocative case is that by which wee call a thing when wee speake to it, and is commonly known by this signe O, as O Man, O God, O Lord, O Master.

The Ablative case is known most commonly by these signes, in with, by, and from: as, in the fire, with a sword, by labour, from danger.

Example of the Cases.

stone	Sing.	Nom. *a man.*	Plur.	Nom. *men.*
tree		Gen. *of a man.*		Gen. *of men.*
sword		Dat. *to a man.*		Dat. *to men.*
fire		Accu. *the man.*		Acc. *men.*
danger		Voc. *O man.*		Voc. *O men.*
hand		A. *in, with, from, or by a man*		Abl. *in, with, from, or by men.*
table.				

Adjective and Substantive together.

A great stone	Sing.	Nom. *a good sword*	Plur.	Nom. *good swords*
A greene tree		Gen. *of a good sword*		Gen. *of good swords*
A cleare fire		Dat. *to a good sword*		Dat. *to good swords*
A fair hand		Accu. *a good sword*		Accu. *good swords*
A round table		Voc. *O good sword*		Voc. *O good swords*
A good boy		Abl. *in, with, from, or by a good sword.*		Abl. *in, with, from, or by good swords.*
A just Master				

Genders

Genders of Nounes.

There be seven Genders of Nounes, the Masculine, the Feminine, the Neuter, the Common of two, the Common of three, the Doubtfull, and the Epicene.

A word is of the Masculine Gender, when it can only be joyned with Adjectives of the masculine gender.

A word is of the Feminine gender, when it can onely be joyned with Adjectives of the Feminine gender.

A word is of the Neuter gender, when it can onely be joyned with Adjectives that are of the Neuter gender, that is, neither masculine nor feminine.

A word is of the Common of two, when sometimes it is joyned to an Adjective of the Masculine gender, and sometimes to an Adjective of the Feminine gender.

A word is of the Common of three, when sometimes it is joyned to a word of the Masculine, sometimes to a word of the feminine, and sometimes to a word of the Neuter.

A word is of the Doubtfull gender, when at any time may be joyned to an adjective of the masculine, or an adjective of the feminine.

A word is of the Epicene Gender, when it is joyned only to an adjective of the Masculine, or only to an adjective of the Feminine gender; and yet the word doth signifie both the hee and the shee.

All hees, or Males are of the Masculine gender, as a King, a Prince, an Earl, a Duke, a Lord, a Knight, an Horse, a Dog, a Boare, a Bull, a Cock, a Drake, a Gander, Man, son, brother, husband, father, and the like.

All shees and females are of the Feminine gender, as a Queen, a Princesse, a Dutchesse, a Countesse, a Lady, a Mare, a Bitch, a Sow, a Cow, an Hen, a Duck, a Goose, Woman, mother, daughter, sister, wife, &c.

When by the same word you name both the hee and the shee, that word is of the Epicene Gender, as an Asse, a Bear, an Elephant, a Mouse, a Cat, a Rat, a Sparrow, a Swallow, an Oyster, an Herring, a Whale.

By Adjective here, is meant Noune, Pronoune, or Participle.

Compari-

Comparison.

SOme noune Adjectives may be compared; namely, those to which you may put more, or most.

Ease, Light,
Darke, Fine,
Godly, Brave,
Faire, Foule,
Strong, Weake,
White, Blacke,
Hot, Cold,
Moyst, Dry,
Short, Tall.

There be three degrees of Comparison.

The first is called the Positive, the second the Comparative, the third the Superlative.

The Positive sets out a thing simply without either more or lesse, as hard, long, sweet, great, rich.

The Comparative signifies more then the Positive in an higher degree, as harder or more hard, longer or more long, sweeter or more sweet, greater or more great, richer or more rich.

The Superlative signifies most of all, in the highest degree, as hardest or most hard, longest or most long, sweetest or most sweet greatest or most great, richest or most rich.

Here let the Child name the degrees thus, Sweet the Positive, Sweeter or more Sweet, the Comparative, Sweetest, or most Sweet, the Superlative.

Adjectives therefore you must thus compare, hard, harder or more hard, hardest or most hard; sweet, sweeter or more sweet, sweetest or most sweet.

But these following adjectives thou shalt thus compare, good, better, best; bad or ill, worse, worst; little, less, least; many or much, more, most.

Of Pronounes.

A Pronoune is a part of Speech much like to a Noune.

There be divers Pronounes, as, I, me, we, us, thou, thee, you, he, him, she, her, it, they, them, this, that, these, those, what, which, who, whose, whom, mine, thine, our, your, ours, yours, his, hers, their, my, thy, my self, thy self, himselfe, her self, themselves, our selves, your selves; to which may be added, whosoever, whatsoever, the same, &c.

Of pronounes some be Substantives; and some be Adjectives.

A Pronoune substantive, is a Pronoune that belongs not to another word in speaking, as I, me, we, us, thou, thee, you, he, him, she, her, they, them; these be also called Personals.

A Pronoune Adjective is a Pronoune that belongs to another word in speaking, as this, that, who, whose, whom, what, these, those, mine, thine, my, thy, our, yours, his, her, their.

Of Pronoune adjectives there be three kinds, Demonstrative, Relative, and Possessive.

A

A Pronoune Demonstratiue, is a Pronoune shewing or pointing out a thing: as, this, that, these, those.

A Pronoune Relatiue belongs to something that went immediately before: as, who, whom, what, which, whose. But if a question be asked by any of these, then are they called Interrogatiues.

A Pronoune Possessiue telleth whose a thing is: as, mine, thine, my, thy, our, your, ours, yours, his, her, their.

Note that [her] is a pronoune substantiue when it is not ioyned with another word, as, Goe tell [her;] but when it is ioyned with another word it is a Pronoune Adiectiue, as, She told [her] mother.

Againe, some Pronounes be only of the Nominatiue case, as I, he, we, they, she, who; one is of the Genitiue case only, as whose; some be of many cases, as the rest.

Likewise some Pronounes are only of the singular number, as I, me, thou, thee, he, him, she, her; some are alwayes of the plurall number, as we, us, you, ye, they, them, these, those; some are of either number, according to the words they are ioyned with, or belong to, as the rest.

In like manner, some Pronouns be always of the masculine gender, as he, him; some be always of the feminine, as she, her; the rest are sometimes of the masculine, sometimes of the feminine, sometimes of the neuter, according to the words they are ioyned with, or belong to.

There are moreover to be considered in Pronouns three Persons.

The first Person speaketh of himselfe alone, as, I, me; or of himselfe together with others: as, we, us.

The second Person is spoken to, either alone, as, thou, thee; or together with others, as, ye, you.

The third Person is spoken of, as he, him, she, her, they, them; and of this Person are all Pronounes that are not of the first and second; as likewise all Nounes and Participles.

Every Vocatiue case is to be accounted as of the second Person.

Pronounes are declined with caſes like Nounes.

Examples.

Sing.	Nom. *I*	Plur.	Nom. *we*
	Gen. *of me*		Gen. *of us*
	Dat. *to mee*		Dat. *to us*
	Accu. *mee*		Accu. *us*
	Voc. is wanting.		Voc. is wanting.
	Abl. *in, with, from, or by me.*		Abl. *in, with, from, or by us.*

Thou.

Sing.	Nom. *thou*	Plur.	Nom. *yee*
	Gen. *of thee*		Gen. *of you*
	Dat. *to thee*		Dat. *to you*
	Accu. *thee*		Accu. *you*
	Voc. *O thou*		Voc. *O yee*
	Abl. *in, with, from, or by thee.*		Abl. *in, with, from, or by you.*

Hee.

Sing.	Nom. *hee*	Plur.	Nom. *they*
	Gen. *of him*		Gen. *of them*
	Dat. *to him*		Dat. *to them*
	Accuſ. *him*		Accuſ. *them*
	Voc. is wanting.		Voc. is wanting.
	Abl. *in, with, form or by him.*		A. *in, with, from, or by them.*

So, Nom. *ſhee.* Gen. *of her.* Dat. *to her, &c.*
Pl. Nom. *they.* Gen. *of them, &c.*

Nom. *this.* Gen. *of this, &c.*	Pl. Nom. *theſe.* Gen. *of theſe, &c.*
Nom. *that.* Gen. *of that, &c.*	Pl. Nom. *thoſe.* Gen. *of thoſe, &c.*
Nom. *his.* Pl. *their.*	Nom. *her.* Pl. *their.*

So, Sing. *I my ſelf.*	Gen. *of my ſelfe.*	Plur. *our ſelves.*
Sing. *thou thy ſelfe.*	Gen. *of thy ſelfe.*	Plur. *your ſelves.*
Sing. *himſelfe.*		Plur. *themſelves.*
Sing. *it.*		Plur. *they.*

Mine, thine, my, thy, our, your, and which are in every caſe both ſingular and plurall.

Who

Who.

Sing.
Nom. *who*
Gen. *of whom, whose, or whereof*
Dat. *to whom*
Accuſ. *whom*
Voc. is wanting.
Abl. *in, with, from, or by whom.*

So likewiſe is the Plurall.

A Pronoune adjective and ſubſtantive declined.

Sing.		Plur.	
Nom.	*my book*	Nom.	*my books*
Gen.	*of my book*	Gen.	*of my books*
Dat.	*to my book*	Dat.	*to my books*
Accuſ.	*my book*	Accuſ.	*my books*
Voc.	*O my book*	Voc.	*O my books*
A.	*in, with, from, or by my book*	A.	*in, with, from, or by my books.*

All Pronounes want the Vocative caſe, except thou, yee, our, my, mine.

Of a Verbe.

A Verbe is a part of ſpeech ſignifying to doe, to be done, or to be: as, to love, to be loved, to be ſick.

A Verbe likewiſe alwayes ſignifies the time of doing, being done, or being: as, I love, I have been loved, thou wilt be ſick.

There be three kinds of Verbs, Active, Paſſive, and Neuter.

A verb Active ſignifies to do: as, to love, and may be turned into a Paſſive: as, to be loved.

A verb Paſſive ſignifies to be done: as, to be taught, and may be turned into an Active: as, to teach.

Deponents and Commons I omit, becauſe the Engliſh tongue is not capable of them.

A verb Neuter either ſignifies like an Active, and cannot be turned into a Paſſive: as, to winke, to kneele; or ſignifies like a Paſſive, and cannot be turned into an Active: as, to be ſick, to be mad.

Every verb Active may have an Accuſative caſe after it.

A verb Paſſive and Neuter ſeldome or never have an Accuſative caſe after them.

When do, doeſt, doth, did or didſt are joyned with a verb, that verb cannot be a verb Paſſive.

When am, art, is, are, was, were, be, been, are joyned with a verb, that verb cannot be a verb Active.

Anſwering to caſes in a nounc.

A Verb is declined with Mood and Tenſe.

There are ſix Moods, or manners of ſignifying in verbs: the Indicative, the Imperative, the Optative, the Potentiall, the Subjunctive, and the Infinitive.

This is to be underſtood of action, or being in all the differences of time.

The Indicative ſaith plainly that a thing does, or does not, be, or be not: as, he loves, he doth not love, he is ſick, he is not ſick: or elſe asketh whether a thing does, or does not, bee, or be not: as, doth he love? doth he not love? is he ſick? is he not ſick?

The Imperative biddeth, intreateth, commandeth, or letteth: as, come hither, let him love, get you gone, let them goe.

The Optative wisheth, prayeth or deſireth, with theſe ſignes, would to God, God grant, I pray God, O that &c. as, would to God I did love, I pray God I may live, God grant thou maiſt hear, O that I had read.

The Potentiall mood hath theſe ſignes, may, might, would, ſhould, &c. as, that I may learne, if I ſhould ſpeake, if thou wouldſt mark, that I might heare.

The Subjunctive mood hath ſome ſuch conjunctions as theſe joyned with it, when, if, ſince, that, becauſe: as, when I did love, if I live, ſince that you have heard, becauſe he was ſick.

The Infinitive mood moſt commonly comes after another verb with this ſigne [to] and ſignifies ſimply to doe, to be done, or to be, without any number or perſon: as, to learne, to have been loved, to be ſick.

The Tenſes, or diſtictions of time.

There be five Tenſes of Verbes, the Preſent tenſe, the Preterimperfect tenſe, the Preterperfect tenſe, the Preterpluperfect tenſe, and the Future tenſe.

The Preſent tenſe ſpeaketh of the time that now is; with theſe ſigns, doe, doeſt, doth, for the Active: am, art, is, are, for the Paſſive: as, I doe heare; thou doeſt love; I am loved.

The Preterimperfect tenſe ſpeaketh of the being, or being of a thing in time, whilſt the thing was in doing or being; with theſe ſignes, did, didſt for the Active; was, wer't, were for the Paſſive: as, I did love; I was loved.

The Preterperfect tenſe ſpeaketh of the time paſt, with theſe ſigns

ſignes, have, haſt, hath; for the active; have been, haſt been, hath been, for the paſſive: I have loved, thou haſt been loved.

The Preterpluperfect tenſe ſpeaketh of the time long agoe paſt, with theſe ſignes, had or haſt, for the active; had been, haſt been, for the paſſive: I had loved, thou haſt been loved. Might have, ſhould have, would have, ſignes of the preterpluperfect of the Potentiall in Latin.

The Future tenſe ſpeaketh of the time to come, with theſe ſignes, ſhall or will, ſhalt or will, for the active; ſhall be, will be, ſhalt be, wilt be, for the paſſive. I ſhall love, thou wilt heare, I ſhall be loved.

But ſhall have, will have, ſhalt have, wilt have, ſhall have been, will have been, ſhalt have been, wilt have been, be ſignes of the Subjunctive Mood only: when I ſhall have loved.

Note that thoſe verbes Neuters which ſignifie actively, abe the ſignes of verbs Active in their tenſes, and thoſe that ſignifie paſſibely, habe the ſignes of verbes Paſſive: as, I did kneele, I was ſick, I have kneeled, I have been ſick.

A Verb Active with his Moods and Tenſes.

The Indicative mood.

Preſent ſing. I love, or doe love. Thou loveſt, or doeſt love. He loveth, or doth love.

Preſent plur. We love, or doe love. Ye love, or doe love. They love, or doe love.

Preterimperf. tenſe ſing. I loved, or did love. Thou lovedſt, or didſt love. He loved, or did love.

Preterimperf. tenſe plur. We loved, or did love. Ye loved, or did love. They loved, or did love.

Preterperfect tenſe ſing. I have loved. Thou haſt loved. He hath loved.

Preter perfect tenſe plur.
We have loved.
Ye have loved.
They have loved.

Preterpluperf. tenſe ſing.
I had loved.
Thou hadſt loved.
He had loved.

Preterpluperf. tenſe plur.
We had loved.
Ye had loved.
They had loved.

Future tenſe ſingular
I ſhall or will love.
Thou ſhalt or wilt love.
He ſhall or will love.

Future tenſe plurall
We ſhall or will love.
Ye ſhall or will love.
They ſhall or will love.

Imperative Mood.

Sing. Love thou. Let him love.
Plur. Let us love. Love ye. Let them love.

Optative Mood.

Preſent tenſe ſingular. God grant
I love, or doe love.
Thou loveſt, or doeſt love.
He love, or doe love.

Preſent tenſe plurall. God grant
We love, or doe love.
Ye love, or doe love.
They love, or doe love.

Preterimperf. tenſe ſingular Would God
I loved or did love.
Thou lovedſt or didſt love.
He loved or did love.

Preterimperf. tenſe plurall. Would God
We loved, or did love.
Ye loved, or did love.
They loved, or did love.

Preterperfect tenſe ſingular. I pray God
I have loved.
Thou haſt loved.
He hath loved.

Pre-

Preterperfect tense plurall. I pray God { We have loved. / Ye have loved. / They have loved.

Preterpluperf. tense singular. O that { I had loved. / Thou hadst loved. / He had loved.

Preterpluperf. tense plurall. O that { We had loved. / Ye had loved. / They had loved.

The Future tense of the Optative is seldome, if ever, used.

The Potentiall Mood.

Present tense singular. { I may love. / Thou mayest love. / He may love.

Plur. { We may love. / Ye may love. / They may love.

Preterimperf. tense singular. { I might, would, or should love. / Thou mightest, wouldest, or shouldest love. / He might, would, or should love.

Preterimperf. tense plurall. { We might, would, or should love. / Ye might, would, or should love. / They might, would, or should love.

The other Tenses of the Potentiall Mood are seldome or neber used.

Subjunctive Mood.

The Subjunctive mood is declined like the Indicative, with the signes peculiar to the mood.

Present. *Sing.* When I love, &c. *Plur.* When we love, &c.

Preterimperf. { *Sing.* When I loved, or did love, &c. / *Plur.* When we loved, or did love, &c.

Preterperfect. *S.* When I have loved. *Plur.* When we have loved.

Preterpluperf. *S.* When I had loved, &c. *Pl.* When we had loved. &c.

Future. { *Sing.* When I shall or will love, &c. / *Plur.* Wheu we shall or will love, &c.

Infinitive.

Infinitive mood.

Pres. To love. *Preterf.* To have loved.
Fut. shall or will love.

A Verb Passive with Moods and Tenses.

Indicative Mood.

Present tense Sing.	I am / Thou art / He is	loved.	*Pl.*	We are / Ye are / They are	loved.
Preterimperf. Sing.	I was / Thou wer't / He was	loved.	*Pl.*	We were / Ye were / They were	loved.
Preterperfect Sing.	I have been / Thou hast been / He hath been	loved.	*Pl.*	We have been / Ye have been / They have been	loved.
Preterpluperf. Sing.	I had been / Thou hadst been / He had been	loved.	*Pl.*	We had been / Ye had been / They had been	loved.
Futue tense Sing.	I shall or will be / Thou shalt or wilt be / He shall or will be	loved.	*Pl.*	We shall or will be / Ye shall or will be / They shall or will be	loved.

Imperative mood.

Sing. Be thou loved. Let him be loved.
Plur. Let us be loved. Be ye loved. Let them be loved.

Optative mood.

Present tense Sing.	God grant	I be / Thou be / He be	loved.	*Pl.*	We be / Ye be / They be	loved.
Preterimperf. Sing.	Would God	I were / Thou wer't / He were	loved.	*Pl.*	We were / Ye were / They were	loved.

Preterperfect

Preterperfect tense Sing. I pray God { I have been / Thou haſt been / He hath been } loved. *Pl.* { We have been / Ye have been / They have been } loved

Preterpluperf. tense ſing. Oh that { I had been / Thou hadſt been / He had been } loved. *Pl.* { We had been / Ye had been / They had been } loved

The Future tenſe of the Optative is ſeldome or never uſed.

Potentiall mood.

Preſent tenſe ſingular. { I may be / Thou mayeſt be / He may be } loved. *Pl.* { We may be / Ye may be / They may be } loved.

Preterimperf. tenſe ſingular. { I might, would, or ſhould be / Thou mighteſt, wouldeſt, or ſhouldeſt be / He might, would, or ſhould be } loved.

Preterimperf. tenſe plur. { We might, would, or ſhould be / Ye might, would, or ſhould be / They might, would, or ſhould be } loved.

The other Tenſes of the Potentiall mood are ſeldome or neuer uſed.

Subjunctive mood.

The Subjunctive is declined like the Indicative, with the ſigns peculiar to the Mood: As,

Preſent. S. When I am loved, &c. *Plur.* When we are loved, &c.
Preterimp. S. When I was loved, &c. *Plur.* When we were loved, &c.
Preterperf. S. When I have been loved. *Plur.* When we have been loved.
Preterplu. S. When I had been loved. *Plur.* When we had been loved.
Future S. When I ſhall or will be loved. *Pl.* When we ſhall or will be loved

Infinitive mood.

Preſ. To be loved. *Preterperf.* To have been loved.
Fut. Shall or will be loved.

Of a Verb Neuter.

A Verb Neuter signifying like an Active, is declined like a Verb Active: As,

Present tense singular.
I kneel, or doe kneel
Thou kneelest or doest kneel
He kneeleth, or doth kneel

Plur.
We kneel, or do kneel
Ye kneel, or do kneel
They kneel, or do kneel.

A Verb Neuter signifying like a Passive, is declined like a Verb Passive: As,

Present tense singular.
I am sick
Thou art sick
He is sick

Plur.
We are sick
Ye are sick
They are sick.

Of the Persons of Verbs.

THus you see in Verbs there be three Persons, and two Numbers, and three Persons for each number.

The first person singular [I,] the second person singular [thou,] the third person singular [hee.]

The first person plurall [we,] the second person plurall [yee,] the third person plurall [they.]

Note that [am] is the signe of the first person singular.

Art, doest, hast, hadst, shalt, wilt, mayest, mightest, wouldest, shouldest, be signes of the second person singular.

Is, doth, hath, be signes of the third person singular.

Yet some Verbs are declined in the third person singular only, and be therefore called Impersonals; which have commonly before them this signe [it:] as, it delighteth me, it becomes thee.

When two Verbes come together without any Nominative case between them, the latter is commonly the Infinitive mood: as, I desire to learn, I hope to live.

When the usuall signes of the Tenses are not joyned to Verbs, then are they Verbs of themselves, and no signes of Tenses: as, I have a father; thou hast a mother; I will not; I was at home, &c.

A Participle.

A Participle is a part of Speech declined with case much like a noune Adjective, but signifying like a Verb, time present, past, or to come.

There be foure Participles; a Participle of the Present tense, a Participle of the Preterperfect tense, a Participle of the Future tense active, and a Participle of the Future tense passive.

A Participle of the present tense, signifies the time present, and endeth in [ing:] as loving, teaching, reading, hearing.

But if a word end in [ing,] and either have, or may have [a] or [the] before it, then it is not a Participle, but a noun Substantive: as, the teaching, the loving, a reading, the hearing.

A Participle of the Preterperfect tense, signifies the time past, and alwayes ends in d, t, or n: as, loved, taught, slaine, heard, read.

A Participle of the Future tense active, signifies the time to come, like an Infinitive mood active; as, about, or ready to read: about, or ready to heare: about, or ready to love: about, or ready to teach.

A Participle of the Future tense passive, signifies the time to come like the Infinitive mood passive: as, to be loved, to be taught, to be read, to be heard.

A Participle of the Future tense passive, follows immediately the signes of Verbs passives: as, God is to be feared, Kings are to be honoured, Vice is to be avoyded, Vertue is to be imbraced.

An Adverb.

AN Adverbe is a part of Speech undeclined, commonly joyned to other words to declare their signification: as, wisely, foolishly.

It is called an Adverb, because it is commonly joyned with some Verb.

There be many kinds of Adverbs, according to their severall significations.

Some be of Time: as, then, when, now, never, ever, alwayes, to day, to morrow, yesterday, the other day, betimes, late, newly, lately, long agoe, out of hand, by and by, anon.

Some Adverbs be of

Place: as, here, there, where, hither, thither, whither, somewhere, no where, elsewhere, hence, thence, upwards, downwards, this way, that way.

Number: as, once, twise, thrise, foure times, forty times, an hundred times, a thousand times.

Order: as, afterwards, furthermore, first of all, last of all, at length, secondly, thirdly.

Asking: as, when, where, whence, why, wherefore, whether.

Denying: as, no, not, not at all, in no wise, by no meanes.

Affirming: as, yes, yea, surely, truly, verily, in good sooth, in faith, in good truth.

Exhorting: as, well, goe to.

Wishing: as, would to God, God grant, I pray God, O that, O if.

Some Adverbs be of

Gathering together: as, together, altogether, joyntly, universally.

Parting asunder: as, asunder, severally, particularly, dooze by dooze.

Diversity: as, else, otherwise.

Choosing: as, rather, nay, rather, yea rather.

Exceeding: as, very much, to much, immoderatly, altogether

A thing not finished: as, wel-nigh, almost, scarcely, hardly.

Shewing: as, lo, see, behold, thus.

Doubting: as, peradventure, perhaps, may be.

Chance: as, by chance, as it fell out, as it chanced.

Likenesse: as, so, even as, like as.

Comparison: as, as well as, so, as, more, lesse, especially.

Quantity: as, much, little; most of all, least of all, very much, very little at all.

Quality: as, wisely, gravely, learnedly, valiantly.

Note that almost from all Adjectives, may be made Adverbs of quality by putting to [*ly*.] as, beautifull, beautifully; prudent, prudently; stout, stoutly; fruitfull fruitfully.

Note likewise that such Adverbes may be compared, which come from adjectives which are compared: as, learnedly, more learnedly, most learnedly; valiantly, more valiantly, most valiantly.

Of a Conjunction.

A Conjunction is a part of Speech joyning words and sentences together.

There

There be many kinds of Conjunctions.

Some Conjunctions be

- Copulatives: as, and, also, neither, both.
- Disjunctives: as, or, either.
- Discretives: as, but.
- Causals: as, for, because, because that, since, since that, sith that, seeing that, forasmuch as, inasmuch as, being that.
- Conditionals: as, if, if that, so that, if so be that.
- Exceptives: as, except, except that, otherwise, but that.
- Interrogatives: as, whether, whether or no.
- Illatives: as, wherefore, therefore.
- Adversatives: although, though, albeit.
- Redditives: notwithstanding, yet, nevertheless, for all that.
- Electives: as, holw, as, then.
- Diminutives: at least, &c.

Preposition.

A Preposition is a part of Speech undeclined, most commonly set before the case it is joyned with, or the word it is compounded in thall: as, to, unto, at, before, against, by, towards, between, beneath, underneath, besides, after, beyond, from, with, in, into, upon, under, without, out of, about, within, above, behind, through, concerning, up to, among, amongst.

All Prepositions are joyned either with a Genitive, an Accusative, or an Ablative case.

Up to, is joyned with a Genitive case plurall, or an Ablative case both singular and plurall.

Some Prepositions are commonly joyned with an Accusative case: as, against, towards, between, beside, behind, beyond, to, unto, into, through, above.

Some Prepositions are commonly joyned with an Ablative case; in, with from, of, concerning.

Some Prepositions are sometimes joyned with an Accusative, sometimes with an Ablative case: as, at, by, before, among, amongst, under, underneath, beneath, after, upon, without, out of, about, within, among, amongst.

Interjection.

AN Interjection is a part of Speech undeclined, expressing some sudden passion of the mind: as, fie, ahah, alasse, oh, pish, ist, O strange, O wonderfull; and the like.

There be severall sorts of Interjections, according to the severall passions of the mind. Some of Mirth, some of Sorrow, some of Admiring, some of Scorning, &c.

Syntaxis or Construction.

SYntaxis or Construction is the right and due joyning of parts of Speech together.

Syntaxis consists in Concord, or Government.

There be three Concords: the first between the Nominative case and the Verb: the second between the Substantive and the Adjective: the third between the Antecedent and the Relative.

The Verb agrees with the Nominative case in number and person; so that of whatsoever number and person the Nominative case is, the same number and person must the Verb be: as, the Master teacheth, the Scholars learn, I speak, thou hearest.

The Nominative case most commonly is the word that commeth before the Verb; and answereth to the question who, or what.

Sometimes the Nominative case is set after the Verb, when a question is asked: as, lovest thou me? when the Verb is of the Imperative mood: as, answer thou me; or when these signes it, or there commeth before the Verbe: as, it is my book, there is no man.

Note that two or more Nominative cases of the singular number will have a verb of the plurall number, which shall agree with the Nominative case of the most worthy person: as, I and thou are in danger; thou and thy Father are wise; the King and the Queen walk together.

The first person is more worthy then the second, and the second more worthy then the third.

One word is not alwayes the Nominative case to the verb; but sometimes all that goes before the verb: as, to rise betimes in the morning is the most wholsome thing in the world; To know much is a pleasant life. And if many things be implyed, then shall

the

the verb be of the plural number: as, to spend the time in idlenesse, to stuffe the belly with dainties, and to sleep overmuch, quite spoile the braine.

The second Concord.

The Adjective, whether Noune, Pronoune, or Participle, agrees with the Substantive in case, gender, and number; so that whatsoever case, gender, and number the Substantive is, the same, case, gender, and number the Adjective is: as, an honest man, of a faithfull constancy, procureth a great name by his fidelity.

Many Substantives of the singular number will have an adjective of the plurall, which shall agree with the Substantive of the more worthy Gender: as, the King and the Queen are blessed: the husband and the wife are beautifull.

If you aske the Question who or what by the Adjectives, the word that answereth to the question is the Substantive.

In making Latine, alwayes set your Substantive before your adjective, so will you lesse mistake in their agreement or concordance.

The third Concord.

The Relative agrees with the Antecedent in gender, number, and person, but not alwayes in case, so that of what number, gender and person the Antecedent is, the same number, gender and person must the Relative be: as, there is no man who hath not sinned. Who is he that liveth and hath no faults.

The Relative is some Pronoun relative: as, who, whom, whose, which, that.

The Antecedent is a word that most commonly goeth immediately before the Relative to which it belongeth.

Many Antecedents singular will have a Relative plurall, which in words that signifie things without life, shall be of the neuter gender: as, he hath broken the bow and the arrows which you gave him: but in words that signifie living things, the Relative shall agree in gender with the Antecedent of the more worthy gender: as, the King and the Queen whom I honour.

The Masculine gender is more worthy then the Feminine, and the Feminine is more worthy then the Neuter.

If there come no Nominative case between the Relative and the Verb, then the Relative shall be the Nominative case to the Verb: as, blessed is the man that hath not walked in the counsell of the ungodly; wretched is he who dotes on money.

If there come a Nominative case between the Relative and the Verb, then the Relative shall be governed of other words, as if they were Substantives.

When the English of a Relative comes before the Substantive, then is it no Relative, but must be put in the same case with the Substantive: as, into what place am I come? what book doe you read? the nature of which man, which thing when I consider.

Note that who is always the Nominative case, whose always the Genitive, whom Genitive, Dative, Accusative, or Ablative, but never the Nominative.

Government.

1. ALl words belonging to the same thing shall be put in the same case: as, Jesus Christ our Lord, Redeemer and Mediator, was God and Man, King, Priest and Prophet.

2. When the letter s is put to the end of a word of the singular number before a noune Substantive, it shall be put in the Genitive case: as Gods people, my fathers house, Plato's opinion, the Masters learning, the Kings Crown.

3. The measure of height, breadth, length, thicknesse, deepnesse is put after Adjectives in the Accusative, or Ablative case: as, a board three inches thick; a table foure yards long; a river an hundred foot broad; a well thirty foot deep.

When it is put in the Genitive case, there is some Substantive understood: as, a floore of ten foot long; *i. e.* long the length of ten foot.

4. After verbs Substantives, as, am, are, art, *is*, was, were, been, &c. there usually follows a Nominative case: as, I am poore, we are contemned, thou art rich.

But if they be of the Infinitive mood, they have such case after them as they had before them.

5. When a case immediately follows any verbs that are not Substantives, without any sign of another case, it shall most commonly be put in the Accusative case: I love learning; the Master loveth good Scholars.

When two cases come immediately after a verb, without any signe of a case, the first is commonly the Dative, the latter the Accusative case: give me my booke, he promised me much, but paid me nothing.

Verbs

Verbs w[illegible] or disprofit, to give, or to restore, to pron[illegible] beleeve, threaten, obe[illegible], distrust, resist, to please [illegible]o spare; and generally all that have or may have to after them, require a Dative case of the person: as, he profiteth himself little that hurteth others. I will restore you the book which you gave me. The Master commanded me to tell all his Scholars what I here shew you, that he threatnes all which resist him, and presume to disobey his commands, that they may learne at length to obey him, and feare to displease their Tutour; knowing what a folly it is to beleeve evill counsels, and trust to their owne wisdome. Obedience pleaseth God, who will not spare those men that doe not answer his will by their obedience. I will pay your brother whatsoever I promised him.

Verbs of wanting, using and enjoying govern an Ablative case: as, I want money. I will use no argument. He enjoyes his pleasure. 6.

Note that Participles and all other words, which in English signifie like Verbs, must in construction have such cases after them as the Verbs.

Nounes that betoken part of time, be commonly put in the Ablative case. The third day he rose againe. The fourth night after he dyed. Every seventh day the Jewes observed their Sabbath. The third houre he went to pray. 7.

But Nounes that betoken continuance of time without ceasing, be commonly put in the Accusative case. He sleepeth all day, and waketh all night. He reigned twenty yeares, five months, three weeks, two dayes, and six houres.

Nounes that betoken space betwixt place and place, be commonly put in the Accusative case: as, Goe not a foot from this place. It is three yards off. A town which stands foure miles from London. 8.

The word that asketh the question, and the word that gives the answer, shall most commonly be of the same case and tense: as, What book doe you read? Virgil. What are you doing? Writing.

But if the Conjunction begin another part of the sentence, then doe not Conjunctions couple like cases to the word going immedi-

ately before, but some other word in the [illegible] subtlety of the Devill, and th[illegible] walked [illegible] the coun[illegible]ngerous to all, and hurtfu[illegible]

Conjunctions Copulatives, and Disjunctives couple [illegible] like Moods, and most commonly like Tenses together: as, He th[illegible] feareth God, and keepeth his commandements, deserveth the name of a good Christian, and hath learnt the best part of truest wisdome.

FINIS.

Let your Child in repeating his Rules and Examples of his Syntaxis, shew the principall words, wherein lie the Examples to the Rules.

Certaine Ruies for the easier turning of English into Latine.

Of.

WHen of comes between too Substantives, the Substantive following must be the Genitive case: as, The learning of the Master; the opinion of Plato. The feare of the Lord is the beginning of wisdome. The glory of a King is the multitude of Subjects.

When of comes before the English of the participle of the Present tense, the word following must be a Gerund in di: as, The way of Writing well, is joyned with the Art of speaking well. But of before the English of the participle of the Present tense after a Noone, or Verb, is a signe of a Gerund in do: as, I am weary of walking, with or by walking.

When of comes before a word signifying the matter of which a thing is made, it must be made in Latine, as if it were out of, by the Preposition e, or ex, with an Ablative case: as, Vinegar made of Wine; a cup made of Gold; bread made of Barley; drink made of Water and Honey.

Of after a proper name, before a proper name of a place, is made by a, ab, e, or ex: as, John of Gaunt: Thomas of Aquine: or else the place is put into an Adjective proper, agreeing in case with the Substantive before. So in such speeches as these, of a learned man he became a fool: of a weak man, he became cruel: of a man, he became a beast: and the like.

So likewise of after Verbs of making, consisting, compounding, and the like, must be made in Latine, as if it were out of, by the Preposition e or ex, and an Ablative case: as, A man is compounded of a soul and a body. It consists of two parts.

When of [illegible] much a [illegible], or concerning, it is a Preposition serving to the [illegible] case [illegible] must be made in Latine, as, from, or concerning [illegible]. I bought a book [of] or [from] the Book-binder. I heard it [of] or [from] the Master. I will speak [of] or [concerning] thy Word. He writ [of] or [concerning] all the moral vertues.

Then it hath the signification of by: *as*, he is loved of all, *i.* by all.

When of comes after the signification of a Passive, it is to be made in latine by the Dative case, or an Ablative with the Preposition a or ab: as, He is loved of all. God is to be honoured of all his Creatures.

When the word of comes after words of easing, or unloading, spoyling, or robbing, wanting, or having store of, making use of, having need of, worthy, or unworthy of, deprive of, defraud of, to be disappointed of, and the like, it is the signe of the Ablative case: as, I will ease thee of thy burden. He unloaded his horse of his carriage He spoyled me of my money. He robbed me of my riches, I am in want of books. He hath store of Cattell. He made use of my authority. I have need of your help. He is not worthy of his office, that is unworthy of all honor.

Sometimes of belongs to the word going before: as, to heare of, to be ignorant of, to tast of, to smell of, to aske counsell of, to complaine of, to despaire of, to admit of, to thinke of, to put of, to be glad of, out of, because of, in comparison of, and the like; and then it is not the signe alwayes of the Genitive case, but must be taken in making Latine with the word going before.

When of neither is part of the signification of the word going before, nor a Preposition, it is most commonly a signe the word following must be put in the Genitive case.

To.

To, before any word that hath a case, is most commonly the sign of the Dative case: as, Fortune hath given too much [to] many, enough [to] none. Be kind [to] all men, a friend [to] few.

Sometimes to is as much as in comparison of, and to be made in Latine by præ: as, no fool to the old fool: thou art happy to us: though in this sense it may also be made by ad, or, a.

But when a verb implying motion, goeth before to, then is it a Preposition,

Preposition, and is made in Latine by ad, with an Accusative case: as, I goe [to] schoole I come [to] thee. Hee runs [to] the mark.

And if there follow a proper name of a place after a verbe of motion, you must make no Latine for to, but put the word following in the Accusative case: as, I goe to London, I will goe to Cambridge.

To between two verbs causeth the latter to be the Infinitive moed: as, I desire to learn.

But if the former verb be a verb of motion, then the latter shall be made in latine by the first Supine, or a Gerund in dum, with ad: as, I come [to] heare, I goe [to] lye downe.

To after an Adjective before a verb Passive, is to be made in Latine by the latter Supine: as, filthy [to] be spoken; ugly [to] be seen.

To after an Adjective or Substantive before a verb Active, is made in Latine by a Gerund in di: as, Skilfull [to] shoot. Lord give us grace [to] live well.

To after verbs that signifie to belong, to appertaine, to exhort, to call, to inbite, provoke, and the like, is made in Latine by the Preposition ad: as, it belongs not [to] me, what appertaines onely [to] thee. Exhort all men [to] vertue. He invited me [to] dinner. Call him [to] me. Provoke no man [to] anger.

About to, or going to, is the signe of the Participle of the future in rus: as, my father when he was about [to] die, gave me this counsell. I am [about] or going [to] read.

To be, after the signe of a Passive, or a noune Substantive, is the signe of a Participle in dus; as, God is [to be] worshipped. A man [to be] honoured.

That.

When the word that may be turned into the words who, or which, it is a Pronoune Relative, and to be made in Latine as who or which: as, He is miserable that loveth money.

It may be so turned when there is no Nominative case between it and the verb.

When that is not a Relative, and the signe of the Potential mood follows: as; may, can, might, should, would, ought, it is to be made

in Latine by ut, and a Potentiall mood.

Likewise when that, signifies to the thought [for] a final cause immediately after verbs of intreating or commanding, it is to be made in Latine by ut, and a Potentiall mood. I write to you, [that] [or] to the end [that] you may know my mind. See [that] you tell no man. I entreat you [that] you consider my words.

When that is joyned immediattely with his Substantive, as that man, that woman, it is a Pronoune Demonstrative, and is to be made in Latine by ille, illa, illud: as, that City, and that Kingdom is happy whose King is wise.

Sometimes that in making Latine goes together with other words: as, to the intent that, to the end that, because that: since that, seeing that, if that, &c.

In all other cases almost that is to be made in Latine by the Conjunction quod, which may elegantly be put away, by putting the Nominative case into the Accusative case, and the verb into the Infinitive mood: as, I am glad [that] you are here. I know [that] am sick. I hope [that] God heareth my prayers. Make [not that] by non quod. So that, adeo ut, when it meanes, insomuch that; but modo, dum, dummodo, when it meanes upon condition that.

With.

With is most commonly the signe of the Ablative case.

When with comes after a verb Active or Passive, and signifies either that wherewith a thing is done, or the manner how it is done, it is the signe of the Ablative case: as, He striketh [with] a sword. He spoke [with] great Majesty. He did it [with] much boldnesse. He hurt me [with] a stone.

When with commeth after verbs Neuters, and signifies as much as together with, it must be made in Latine by an Ablative case, with the Preposition cum. I will go [with] thee. I was [with] Virgil.

With before the English of the Participle of the Present tence, is a signe of the Gerund in do: as, I am weary [with] running.

When with comes not immediately after a verb, and signifies company, or present with, it is made in Latine by apud, and an Accusative case: as, Salute all my friends [with] you.

Sometimes with is part of the signification of the word going

before

[illegible] and is commonly the signe of the Dative case: as, to be angry [illegible] (quis) as [illegible] &c.

Note [illegible] is, vobis, qui, and quibus, cum must be set after as part of the word.

For.

For in the beginning of a sentence, before no case immediatly, or before a nominative case, is a conjunction, and to be made in Latine by nam and namque, &c. as, For the Lord hath spoken. For as the Poet saith.

For before Diseases after verbs signifying the goodnesse of a Medicine is made by contra or ad, and an Accusative case: as, It is good for the Tooth-ach, It is good for the Head-ach, It is good for melancholy. Or put the Disease into the Dative, and expresse the goodnesse of the Medicine by resisto, or the like: as, resistit melancholiæ, It is good for Melancholy.

It naught for before Diseases, *i. e.* encreaseth: as, It is naught for Melancholy, *i. e.* it increaseth Melancholy.

To be naught for, *i. e.* to be hurtfull to. officere, nocere: as, It is naught for the Brain, It is naught for the Memory.

For that, when it is as much as because that, by quia or quoniam &c. as, No man loveth pain [for that] it is pain. So, for as much as, for so much as, *i. e.* because.

Sometimes by the Preposition ex, or è, à, or ab; Sometimes per, ob, propter, and an Accusative.

For ought, for any thing, *i. e.* for as much as, by quantum, quatenus: as, He may be a good man for any thing I know: She is an honest woman for ought I ever heard.

When for signifies by reason of, or the cause why a thing is done, it is a signe of the Ablative: as, Hee grew pale [for] anger. Or else it is made by the Preposition præ, and an Ablative case: as, He wept [for] grief.

When for is joyned to a person, to or for whom any thing is done, either good or bad, it is a signe of the Dative case, and may also be made by the Preposition pro, and an Ablative: as, I have it [for] him, and not [for] thee. They lie in wait [for] my soul.

When for comes before words of Price, and Wagers, it is

the

the ſigne of the Ablative caſe: as, He ſold it [for] a penny, He ſell you a book [for] a penny, which [illegible] farthing. I will run with you [for] a ſhilling.

But, for ſo much, for how much, for more, for leſs, and the like, require a Genitive.

When for is as much as as, it is made in Latine by in, with an Accuſative caſe, or pro with an Ablative: as, he ſhall be to them for a teſtimony, or, as a teſtimony. Thou ſhalt be for a ſigne, or, as a ſigne to the Nations.

When for ſignifies in ſtead of, or, in place of, it is made in Latine by the Prepoſition pro, and an Ablative caſe: as, I will be beaten for thee, *i. e.* in thy ſtead. Thou ſhalt anſwer for me, my Lord my God. Chriſt ſatisfied Gods wrath for me.

For before part is made by pro or ex: as, I offer for my part as much. Every man for his owne part promiſed to help.

For in phraſes expreſſing being of one's ſide, taking their part, and the like, is made by a, ab or pro: as, I am for Paul, and I for Apollos. God is for us. This makes for us.

So for, or for all, in phraſes expreſſing permiſſion, not hinder-ing, not medling with, is made by per, or à: as, You may goe whither you will for all mee. She is a maid for me. He ſhall beg for me, that rioto ſly ſpends his meanes.

For before words of Time, ſignifying the ſpace of, is made by per, or is only the ſigne of an Accuſative caſe. Otherwiſe by in, or ad: as, for a time. For the preſent. For the Future. For an houre. For a moment. For the time paſt. For a yeare. For holy-days.

When for ſignifies the end for which a thing is done, it is commonly made by ad, ob, propter, and ſometimes in: as, came hither for pleaſure. I ſtudy for learning. All things are created for the uſe of man. He bought herbs for the old-mans ſupper. I will keep it for my beaver. Sometimes by pro.

But in this ſenſe, when ſake is either added, or may be added, it may be made likewiſe by gratia, ergo, cauſa, and a Genitive caſe: as, For thy name's ſake. For Chriſt's ſake. For thy mercie's ſake. I come hither for pleaſure, *i. e.* pleaſure's ſake.

But when for in this ſenſe comes before the ſignification of a verb, make it by a Gerund in (di) with gratia, cauſa, or ergo; or by a Gerund in (dum) with ob or proter, or by ad and

a

a Participle in (dus:) as, Christ came into the world for to redeem sinners.

For the before a verbal in (ing) may be made by ad and a Participiall in (dus:) as, For the bringing up of Children, ad institutionem puerorum, ad instituendos pueros. Vid. English of the Infinit. in To.

For before the English of the Participle of the Present tense, is oft as much as because that, and is to be made in Latine by quod and a Subjunctive mood; as, be not angry with me [for] doing it, *i. e.* because that I did it. Are you therefore angry at me [for] telling you? *i e.* because that I told you. Or by the Gerund in (do) with pro or de: as, pro dicendo, de faciendo.

For before Profit and Honour is made by e, ex, sometimes pro: as, This will be both for the honour of the King, and for the profit of his Kingdome.

When for comes before a word expressing the occasion why a thing was done, it is commonly made by de or super, sometimes by pro, ob, or propter; as, Oh how *I* love thee for that word! I thank you for your letters. The father wept for his son's death. I was not offended for that thing. They glorified God for me. Fear for my brother hinders me in writing. So; For a great cause, magnâ de causâ. For a small cause, levi de causâ, &c.

As for is to be made by the Preposition de, and an Ablative case: as, As for me, I will say nothing. As for death, I do not fear it. Likewise by quod ad, quantum ad, with attinet, pertinet, spectat: but, as for example, make thus, exempli ergô, gratia, causa; verbi gratia, ergô, causa.

But for, were it not for, had it not been for, is made by absq; as, Had it not been for me, you had perished.

For all, for all that, for all this, these phrases have sometimes the signification of though, although, albeit; sometimes of yet notwithstanding, and so accordingly to be made in Latine: as, For all, *i. e.* though you swear, I will not beleeve you. Though you hate me, for all that, *i. e.* yet notwithstanding, I will ever love and honor you, hoc non obstante. A coach cannot move for all the wheeles except horses draw it, *i. e.* though it have wheeles: à rotis suis non movetur currus.

For in other significations is commonly made by pro and an Ablative case: as, I thank you for your Letters.

But sometimes for is part of the signification of the word going before, then is it a signe of such case as that word will have after it: as, to look for, to care for, to hope for, to wish for, to stay for, to send for, to seek for, &c.

For nothing, de nihilo, pro nihilo, gratis.

For the nonce, de industria, ex industria, ex composito.

Word for word, verbum verbo, ad verbum, verbatim. Letter for letter, ad literam.

Sometimes for is needlesly put at the end of a speech, and nothing to be made in Latine for it: as, There were more, I beleeve, than you think for.

But.

But after the word nothing before a verb, is made in Latine by quam: as, I can do nothing but weep. You do nothing but laugh. He doth nothing but play.

But after nothing, and before a Noun or Pronoun is made by quin, or quod non: as, There is nothing so hard but labour will overcome it; I think nothing is done but you know it.

But after cannot is made in Latine by non and an Infinitive mood, or by quin and a Subjunctive.

But after words signifying not doubting, not hearing, not thinking, not making question, and the like, is made in Latine by quin: as, I do not [doubt but] he will do it, I do not [feare but] he is returned, I make no [question but] I shall see him. Or you make but in this sense by ne non, or make nothing for but, by turning the Nominative into the Accusative case, and the Verb into the Infinitive mood.

But after negatives by quin: as, No man is so learned but he may learne more, None is so ignorant but he knowes this; As likewise in such speeches, Who is so unlearned but he knows this?

But after words of Time is sometimes put for when, and made by cum: as, There were not ten days past, but the other young son was killed, *i. e.* When.

When but signifies only, make it in Latine by a word signifying only, tantum, solum, &c. as, I did but put him from me, Would God I were [but] wise enough, There are [but] three. Sometimes

times by modo; as, Do but see, Vide modo: If you do [but] consider, Si modo consideres.

When but is as much as except, it is made in Latine as except, by nisi, præter, præterquam, &c. as, None but you would say so, Who but you would do so? What remaines but patience?

But that is made in Latine by nisi quod: as, But that the Lord was on my side, I had perished in my trouble.

But that before signes of the Potentiall mood is made by nisi ut: as, I desire nothing else but that I may dy; and after Comparatives by quam: as, I desire nothing more but that I may dy, *i. e.* than that.

But prefixed by way of Exhortation is rendered by quin: But go alone, but let us play first.

But for is made in Latine by absque, and an Ablative case: But for me you had died at that time, But for your oathes I would not beleeve you. So, were it not for, If it had not been for, &c.

But yet, attamen, veruntamen.

But also, verum etiam, quin etiam.

Not but is made by non quod non: as, Not but I am happy enough.

But in other significations is a Conjunction Desretive, and made in Latine by sed, verum, autem, vero, and the like. Note that autem, and vero, must neber be the first word of the sentence; sed, at, atqui, cæterum always first.

Note that you must use non autem, neque vero, age vero, sane vero, cum vero, enim vero, at vero; not neque autem, age autem, sane autem, enim autem, cum autem.

At.

At most commonly is the signe of the Ablative case: At first sight. At every third word. At the first occasion. At every step he stumbles. Tell me at one word.

At before games and sports is a signe of the Ablative case: as, Who will play at Cards? Will you play at Dice? Can you play at Chess?

At before words of price is commonly the sign of the Ablative case; as, He holds it at a shilling. He sells them at three pence apiece.

At this rate, Hac conditione, Rebus sic stantibus, Hac ratione.

At before words of time is the signe of the Ablative case: as, four of the clock, at night, at what time soever. Sometimes it is made by the Preposition ad and an Accusative case, or the Preposition in and an Ablative.

At before the proper name of a place, is the signe of the Genitive case: as, At London, I was at York; He studyed at Cambridge; He lived at Oxford.

But if the proper name of the place, be of the third Declension, or want the singular number, then [at] is the signe of the Ablative case: as, At Tibur, at Carthage, at Venice, at Thebes, at Athens.

When at before a word of place is as much as in, it is a sign of the Ablative case, and may be made in Latine by the Preposition in: as, At the Church, or, in the Church; He played at Church, I was at school, There are many servants at the Kings court. So, In mensa, in cœna, in prandio.

When at before a word of place signifies as much as, near, nigh, or, close by, it is made in Latine by ad, and an Accusative case: as, At the River, At the table, At the window, At the fire. Or by propè.

At before home or house, is made by the Genitive case domi: as, He is not at home, He is at our house.

At sometimes is part of the signification of the word going before, and then it is a sign of such case as the word will have after it: as, To be angry at, to wonder at, to grieve at, to laugh at, to bark at, to aym at, &c. Sometimes it is part of the signification of the word comming after: as, To be at work, *i. e.* to work, To be at study, *i. e.* to study, To be at play, *i. e.* to play: And in this case it may be made the Verb, or an Ablative case and the Preposition in: as, You are alwayes at play, when I am at study.

At before cost and charges is the sign of the Ablative case, or is made by the Preposition de: as, He maintaineth the whole army at his own cost. This book was printed at my charges.

At your perill, cum tuo periculo.

At most, ad summum, ut plurimum, ut maximum.

At all, vid. all.

At length, tandem.

At least, saltem, ad minimum.

At last, ad extremum.

At pleasure, at will, at desire, de or ex voluntate; ad or pro arbitrio: as, I undertook this businesse at your desire, I can do it at my pleasure, He is a tenant at will. But at will or pleasure of another sometimes by precario.

At leasure, otiosè, per otium. Consider every thing at leasure.

At hand, ad manum, præsto. But when at hand signifies approching neare, in proximo, in propinquo: as, the day of battell was now at hand.

At once, simul et semel.

At unawares, ex improviso, inopinato, nec ex opinato, he came upon the enemy at unawares.

At his back, à tergo.

At a venture, at randam, at rovers: in incertum, temerè. You speak at randam: he shot an an arrow at a venture.

At present, in præsenti, in præsentiâ, in manibus. I have no news to write at present.

Then.

Then after a word of the Comparative degree before a Noune or Pronoune, causeth that Noune or Pronoune to be put in the Ablative case: as, colder then ice; blacker then pitch; whiter then snow; he that is prouder then thee, is worse then the Devil.

But if then come after a Comparative degree, but not immediately before a Noune or Pronoune, then it is made in Latine by quam. You read more then you understand. I can write more easily then indite. He rather laughs then weeps.

* When then signifies at that time, it is made in Latine by the Adverb tum or tunc.

When then signifies not time, and is joyned with interrogatory speeches it is made by igitur: as, What then shall I say? And is he dead then? Sometimes by postea, or porrò: as, Quid tum postea? Quid tum porrò? What then? What of all that?

All.

When all is as much as whole it is made in Latine by totus: as, With all my heart, *i. e.* with my whole heart. So totus terrarum orbis, all the world; totus annus, all the yeare; totus dies, all the day; tota vita, all my life. In other significations it is made by omnis or universus.

At all, omnino, prorsus, sometimes admodum, usque: There was no fight at all; That tenant was not in the house at all; Nothing at all; Scarce at all. So nihil quicquam. Vix ac ne vix quidem.

In all, when it is joyned with words of number without a Substantive, make it by in summa, in numero. Sometimes by totus and omnis: as, The debt is in all five pounds, *i. e.* the whole debt; They were in all three thousand, *i. e.* they all; How many are they in all?

To be all in all, omnia præstare, omnium vices præstare.

All alone, solus, or prorsus solus.

By.

By before the instrument wherewith, or the manner how a thing is done, is a signe of the Ablative case: as, Christ overcame the Devill [by] his death, not by armes; Charls by the grace of God.

Sometimes by is a Noun Adjective: as, by-ends, by-respects, by-ways; then it is made in Latine by malus, sinister, inhonestus, obliquus, and the like.

By when it hath the signification of from is made in Latine by a, ab, or ex: as, I understood it [by] or [from] your letters. So after all words of understanding, knowing, perceiving, seeing, guessing, judging, and the like: as, I perceive by your words: I see by your face; You may guesse by my glove how great my hand is.

By after the signification of Passives is the sign of the Dative case: as, God is to be worshipped by all. Parents are honored by good children.

By after the Comparative degree is the signe of the Ablative case: as,

by, Higher by three foot: More learned by many degrees.

By before words of time, when it signifies just at such or such a time, and not before or after, is the sign of the Ablative case, or is made by the Preposition cum: as, He rose by break of day, I will be with you by Tuesday next, He came to me by four of the clock.

But in this sense when it is as much as before it is made by ante, when as much as about, by circiter, sub, or ad.

By this time, Jam: Supper should have been ready by this time.

By what time, by that time, is as much as when in the future, and to be made by quando: as, By what time shall we see you here again? By that time you returne I will be here. So by what time in signification of the time past: It was by that time almost day.

But when by that time is as much as before, it is made by priusquam or antequam: as, You will be wiser by that time, *i. e.* before you are twenty years old.

By before words of place is the sign of an Ablative case; or it is made by per, and an Accusative case: as, I will go by London. Thou shalt go by sea to the Indies.

But if by before a word of place, intimate resting or doing something neer that place, it is made in Latine by prope, propter, juxta, or ad, with an Accusatie case: as, By the waters of Babylon we sat down and wept. Sometimes by secus, or secundum.

By before the English of the Participle of the Present tense is a sign of the Gerund in do: as Thou shalt learn to write well, by writing often.

By in other significations, as, in swearing, beseeching, and when it hath the signification of through is made in Latine by per, and an Accusative case.

Sometimes by is part of the word going before: as, A thing hard to come by, *i. e.* found, gotten, obtained; so to pass by, and the like.

By the space of is made by per: as, By the space of twenty days, By the space of thirty furlongs.

To set by, æstimare; To set much by, magni æstimare; To set light by, &c. parvi æstimare: as, He that setteth much by himself setteth lightly by others. In other senses sepono, to set by.

By,

By means of, by reason of, propter, per, ex or præ: as, By meanes of the dissension and discord of the noblemen. He is miserable by reason of love.

By that meanes, eo pacto, modo, ea ratione: By no means, nullo pacto, modo, nulla ratione; By what means, quo pacto, modo, qua ratione; By any means, by all meanes, quoquo pacto, modo.

By it self, per se; By my self, per me. But in me experior, I finde by my self.

By day, de die; By night, de nocte.

By and by, mox, brevi, &c.

By the by, obiter.

By the way, *i. e.* slightly, obiter, cursim, strictim, leviter, perfunctoriè, in transitu.

By the way, *i. e.* in going, in itinere, in viâ: as, Salute my friend by the way.

By is a sign of an Adverb: as, By heart, memoriter; By degrees, gradatim; By drops, guttatim; Man by man, viritim; One by one, singulatim; Day by day, quotidie, in singulos dies.

One another

May many ways be made in Latine, most generally by mutuo or invicem: as, They loved one another; They wounded one another. Sometimes by inter se, inter nos, inter vos, or alius alium.

By any means

Is commonly made by ullo modo, pacto: If by any meanes, siquo modo, pacto; si ullo modo. If you can by any means I pray you helpe mee.

When by any means, by all means, imports something necessarily to be done, make it by omnino, or ante omnia, or quoquo modo: as, You must help mee by any means. By all meanes be sure you write to mee. So in any wise, omnino, prorsus. In no wise, neutiquam, nullo modo, non omnino.

As if, as though.

Ac ſi, quaſi, atq; ſi, perinde atq;, perinde quaſi. He looketh as if he were wiſe. As though ſhe would tell you all.

As it were, quaſi, tanquam, ceu, velut, ſicut.

As great as, by quantuſcunq;: as little as, quantuluſcunq;. As great as my povertie is, I can lend you ſo much as: as little as my wit is I perceive ſo much.

As ſoone as, for as quickly as, by quam primum; as ſoon as, for when as, by quum primum, ut primum, ſimul atque. As ſoon as you are come to your journeys end, write to me as ſoon as you can.

As to, as touching,

Make by de or ab, or quantum ad: as, As to this part, we will ſecure you. As touching his army, he was ready. As to his cloaths, he was fine enough. As touching my body, I am very well, but as touching my mind, I am ſick.

As well as;

Æque atq;, juxta atq;, pariter atque, juxta cum, tam quam, æque quam, non minus quam. You know as well as hee. I love thee as well as my ſelf.

Away.

Away, away, *i. e.* fie, fie; apage.

Far away, *i. e.* by far; longe, or multo: as, he is far away the better man.

Away, for far off; longè, procul à: as, be it far away from me to harbour ſuch thoughts.

Away for hence or from hence, is commonly included in the word to which it is annexed: as, To take away. To drive away. To runne away, &c.

Amisse.

To do amisse; male perperam agere: as, You do amisse.
It will not be amisse; non abs re erit: as, It will not be amisse, to shew you whether you pronounce amisse.

Amends for, requite.

To make amends; recompensare, paria facere pro: as, I shall never make you amends for your courtesie. To make amends for a fault; expiare: as, my future diligence shall make amends for my former neglect.

Behind.

When behind signifies something remaining, it is made by supereſt, reſtat, reliquum, or the like: as, To morrow I will pay you all that is behind.

Behind before words of persons or place, is made by pone or poſt. They stood behind Castors temple. A tergo, et poſt tergum, behind ones back. Ad terga recipere, to take behind him: poſt feſtum, behind noone.

Besides. Above.

Besides that, *præterquam quod.*

When it is joyned with no case, is made generally by præterea: but with a case by super, præter, extra and ad: as, besides these gifts, I will adde this more.

Beside for also may be made by quoque: as, His age besides was not ripe for such businesses.

Besides for moreover, by insuper: as, This besides I will tell you.

Beyond

Beyond sea, *trans mare.*

Is generally made by ultra, sometimes by super, supra, & præter, extra: as, beyond measure, beyond his bounds.

Should.

When should is as much as, ought, it is made by Debeo or oportet.

Otherwise it is the sign of the Potentiall mood; where note that should have must be made by the preterpluperfect tense, not the preterperfect; as, I should rather have said the contrary. What should I have done there longer? You should have tarried supper.

Would.

When would is as much as desire it is made by volo, cupio, &c.

Otherwise it is the sign of the Potentiall mood.

In comparison of.

In comparison of is made by præ, sometimes by ad or quantum ad, in comparatione. Thou seemest happy in comparison of us. He thinks them rude in comparison of himself. Beyond compare. Beyond all comparison, longe plurimum, incomparabiliter; or if it must be an Adjective, incomparabilis. So *in respect of.*

In comparison of without a case is made by præ quam: as, This is a fine thing in comparison of, when they kill all before them.

Concerning, Touching,

Is made by de, super, and an Ablative, sometimes by secundum, in, and an Accusative; as, The old husband complained much concerning his rich and deformed wife. He disputed much concerning that matter. Concerning, *interest, refert, pertinet, attinet, spectat ad.*

Considering

Is oft times a preposition and made by pro: as, I thought two talents enough considering my estate. The battell was greater then ut, was expected considering the number of the men. Sometimes by

Contrary to

Is frequently made by contra or præter: as, This thing happened contrary to my hope. You do contrary to all sense and reason.

On the contrary, è contra, è diverso, ex contrario, è regione, ex opposito, ex adverso, vice versâ, &c. Contrary wise, in contrarium.

Downe.

Downeward, *deorsum.*

Downe commonly is part of the signification of the word going before: as, to come downe, to look downe, and is usually made by de in composition.

Downe before a case is commonly made by per or secundum: as, downe the stream, downe the river; upside downe, præposterus, inversus; up and downe, sursum deorsum, ultro citroq;.

Even.

Even *for* evening, *vesper.*

Even when it is opposed to odd, or signifies equality, is made by par: as, Every number is either even or odd. Now you and I are even.

Even the conjunction by vel, etiam, or nempe: as, Who would not beleeve even this, who knows you? I had rather even die, then lose all.

Even now, jam jam, jam nunc, nunc jam.

Even from; jam inde ab, ab usque: as, even from my cradle, even from my childhood: Even to, usq; ad, or ad usq;, even to this day; he was angry even to madnesse.

Every.

When every is as much as all, it may be made by omnis or universus: as, every one thinketh the same, *i. e.* all thinke the same: but when it signifieth each one particularly, it is made by quisque, or singuli quique, unusquisque: as, Let every man stand in his owne place; every thing in its time; but with nouns of number it is only made by quisque: as, every third man, at every third word, every fourth day.

Every

Every before words of time, is either made by quod and an Ablative case; as, quotannis, every yeare; or by in and an Accusative: as, Every day, every yeare, every week, every houre. *The word of time must be plurall numb.*

Every when it signifies all or the whole, is made by ad: as, He paid me every farthing, *i. e.* to a farthing. Ile make you eat it every bit, *i. e.* to a bit.

Every other, alternus quisque, Every other day, Every where, ubique; Every way, on every side, quoquoversus, undique, undiq; versus, circumcirca.

Saving.

Is oft as much as except, or unlesse and beside, and is accordingly made in Latine by præter, extra, nisi, præterquam: as, Now there is no saving you. I write to none saving you. Sometimes by nisi quod: It is the very same, saving that we use other words.

Either.

If either be spoken of two, it is made by alteruter: as, If either of them had come, I had not cared. Otherwise it is made by vel or aut: as, Either it is day, or it is not.

What.

When what asketh a question and is joyned with a Substantive, it is made by quis, quæ, quid: as, What kind of life is not full of trouble? What peace can wicked men expect?

When what is as much as that which, it is made in Latine by quod: as, What I tell you is most true, *i. e.* that which I tell you.

In other cases what is made by quid: as, What is God? What is sinne? What is faith? I know not what I should say.

*What a before a Substantive, is made in Latine by qualis: as, What a man are you? What a life is this?

What a before an Adjective or Participle, is made in Latine by quàm: as, What a fooliſh man you are! What a strange thing this is! What a faithfull friend he is! What a loving Master I am!

But in words of number it is made by *quotus, tum as what a clock is it? what chapter is it? what verse is it? what conjugation is it of? what declension is it of? what day of moneth is this?* *So what an.*

It is as much as *how.* *So what an.*

In such phrases the verb must be the potentiall Mood.

But when a or an after what is onely the signe of a Nominative case, then is what made by quid: as, If you knew what a scholar owes to his master. As if you had not learnt what an Angell is.

According, Accordingly.

According to is generally made by secundum or juxta and an Accusative case: O deal not with me ô Lord according to my deserts. Have mercy upon me according to thy wonted loving kindnesse.

Perinde ut.

According as generally is made by prout or sicut: I will doe according as you commanded. According as you deale with others, they will deale with you.

Accordingly is made by juxta, pariter or perinde: as, I pray you tell me your minde, that I may doe accordingly.

Sometimes it may be made by ex and an Ablative: as, Hee speakes according to art; lives according to custome. I according to my masters command require the monie of you according to the lawes of this Kingdome.

Sometimes by pro and an Ablative: I will doe it according to my power. No man can praise him according to his worth.

Warrant, Ile warrant you, or *I warrant you.*

Ile be your warrant.

When this phrase is used seriously and encouraging, it is made by me vide, or ne metuas: as, He will come at the time appointed, I warrant you. You shall receive no injury Ile warrant you.

But when it is used scornfully, jestingly and ironically, it is made by scilicet, nempe vero, proculdubio, or the like. A marvaile I warrant you it is if a whore carry her selfe immodestly. I warrant you, you will never give it me.

When warrant signifies to beare one harmlesse or to secure one, then it is made by securum facere, reddere, defendere, excusatum dare and the like: as, Will you warrant me if I do it?

When warrant signifies to look to, have a care, take order or the like, it is made by providere, curare, efficere, &c. as, will you warrant me, my Father shall not know it?

Man

Man or *men*.

When by man you meane the nature of man, and the thing spoken belongs both to men and women, then use the word Homo for man; not vir: as, Every man it dead in sin. Man is made for Gods glory.

When by man you meane a man, and not a woman, make it by vir not homo: as Erasmus a man of an exact judgment. A man is a more noble creature then a woman.

When by man you meane a servant make it by servus: as, My fathers man saw your man talking with another gentlemans man in the market.

Above.

Above may generally be made by super or supra: as, He placed me above himselfe. Above all mens hope. There were above a thousand. Above fifty times. He hath been sick above a yeare.

But above before number of time may be made not onely by super and supra, but by plus, amplius, magis and diutius: as, I was there above, *i. e.* more then thirty dayes. He lived with you above halfe a yeare. They fought above foure houres.

More then. Note that in this sense *magis plus, amplius* and *diutius*, may have with them an Ablative Accusative or Nominative case, as the speech requires.

So *above before number of things may be made by super, supra, plus: as, He gave him above twenty wounds. Above ten thousand were taken.

* More then. Sometimes *amplius*. Not much above *paulo plus*.

Above by way of comparing, before others, the rest, all and the like, may likewayes be made by ante, præter and an Accusative case, or præ, and an Ablative: as, He excelled in wit above them all.

*Over and above before a case is made by super, extra, præter or ad and an Accusative case: as, Over and above the prey there were taken foure thousand: over and above my other mischiefs this also happened.

* Besides.

Over and above that by super, or supra quam quod, or insuper quam quod: as, Over and above he fought ill, he much discouraged his Souldiers by his speeches.

Besides that, *præterquam quod*.

When over and above is joyned with no case and is as much as

Moreover.

More-

moreover, it is made by insuper, amplius, præterea, ex abundanti: as, This I will add over and above.

From above; superne, desuper: as, True wisdome cometh from above. The Lord from above shall thunder out of heaven. He was slain with stones from above.

Sometimes above is part of the signification of the word: as, excedo to goe above. I will not goe above your price, *i.e.* I will not exceed.

About.

Almost. About before words of number is made by circiter, quasi, fere, prope, ferme, plus minus, or ad with an Accusative case: as, His house is distant from the city about two miles. They journeyed about fifteene dayes. We were about two hundred scholars. We filled about forty hogsheads. They were about three hundred, which had made this conspiracy.

About before words of time is made by sub, circa, circiter or ad and an Accusative case: as, He returned about noone. About the time of the battell he was fast asleepe. She came to me about seven of the clock.

About before words of person and place, is made by circa, or circum: as, There were but few about the King when I saw him. A good captaine walkes about his campe.

But when about signifies round about, it is made ordinarily by circum, more seldome by circa: as, There was a purple welt about his cloake.

Round about, for by course or in a round, or ring, is made by in orbem: as, drink about.

Round about or all about put adverbially without a case is made by circum, circum circa, circuitu, undiq; or usquequaq;: as, He sent into all the countries round about.

About when it is put for concerning, is made by circa and an Accusative, or desuper with an Ablative: as, I spoke to him about your businesse.

Neither going. About before the english of the Infinitive mood active is the sign of the future in rus: as, My father when he was about to die saw me about to follow him.

But about, before the english of the Infinitive mood passive, is made

made by futurum ut and a Potentiall mood: as, He is about to be killed, futurum est ut interimatur. Which was about to be revealed, quod futurum erat ut revelaretur.

Sometimes about is part of the signification of the verb: as, To goe about a thing, *i.e.* to undertake it. To bring a thing about, *i.e.* to effect it. To bring a thing about againe, *i.e.* to renew it; Redintegrare, renovare.

Oft times about is expressed by circum, in composition with the verb; as, How much monie doe you carry about with you? circumfero.

Abroad.

When abroad is joyned with words signifying moving to some place out of doores, or out of an other place, make it by foras: as, Hee is walked abroad into the feilds.

When abroad, is opposed to at home or within, or is joyned with words signifying something being or done in one place, out of another, then make it by foris: as, They are alwayes together both at home and abroad. Armes can doe little abroad, if there be not policie at home. Why doe you seek for that abroad of others, which you may have at home?

When abroad, signifies afarre off, in a strange country, make it by peregre: as, He hath been a souldier abroad these twenty yeares.

When abroad signifies in the open aire, make it by sub dio: as, who but a mad man would stay abroad so late at night?

When abroad signifies openly, publickly, in the sight and view of the world, make it by publicum: as, he dares not appeare abroad, *i.e.* in publick.

All abroad, up and downe, here and there, make by passim, dispersim, sparsim, diffuse, undiq; or the like.

Sometimes abroad is part of the signification of the verb, and is expressed by dis in composition: as, to spread abroad, diffundere dispergere; to sow abroad, disseminare.

Afresh, again, anew.

The second time. Is commonly made by de, ab, ex, integro, denuo, rursus, rursum or iterum; as, I must begin all my studies afresh, anew, or againe.

On the other part or side. But when againe signifies on the other part, it is made by invicem or vicissim: as, I have writ to you how things are in the city; write you now againe to me how things are in the country.

Twice as. When againe comes after Adjectives, comparing one thing with another, put your Adiective into the comparative degree, and make againe by duplo or altero tanto: as, I am as big againe as you. He is as rich againe as I, *i. e.* twice as rich.

Even. Sometimes againe is as much as even, and to be made by etiam or vel: as, I sweat againe with labouring, *i. e.* I even sweat. But with till or untill, make it by quoad, usq: as, Ile cudgell you, till you stinke againe: but in this sense you may elegantly change your Verb into a substantive of the same signification with ad usq; as, ad sudorem usq;, till you sweat againe; ad fætorem usq;, till you stink againe.

Againe and againe, etiam atq; etiam: iterum atq; iterum: semel atq; iterum. Iterum ac sæpius: as, I intreat you againe and againe.

Back againe. Back againe is made by retro: as, He walked back againe into the city, but oftentimes it is expressed by the Preposition re in composition: as, revocare, to call back againe; reverti, to turne againe and the like.

Agoe.

Or by *abhinc.* When agoe comes after a case you may make it by ante set before the case: as, Their father died two and twenty yeares agoe. He departed from us seven months agoe.

But when since comes after agoe make it by nunc or jam: as, It is a yeare agoe since I saw him. It is eight months agoe since he came to you. Note that in such phrases you must expresse your numerall by an ordinall: as, octavus est mensis.

Long agoe, pridem, jam pridem, dudum, jam dudum, how long agoe

agoe, quam dudum, quam pridem; not long agoe, a while agoe, a little while agoe, nuper, jam modo, non ita pridem. Three dayes agoe, nudiuſtertius: Foure dayes agoe, nudiuſquartus, &c.

In all points, parts, wayes,

Make by omnibus numeris, omni modo, ratione, undiq;, uſquequaq;. He is a man perfect in all points.

All at once, ſimul et ſemel; you muſt drinke it all at once.

All one, perinde, idem, tantundem, una res, unum & idem eſt. Whether you goe or ſtay it is all one. *Nihil intereſt, nihil refert, eodem recidit.*

It is all one to me, alſo by nihil laboro, nihil moror: as, It is all one to me whether I live or die.

Or, or *Vpon.*

When on, or upon comes before a word of place, it is made in Latine by in, and an Ablative caſe: as, The cup ſtands on the table; the Bird ſits on the tree; the Bull lay on the graſſe.

But if on or upon come before a word of place, after a word ſignifying motion to that place, it is made in Latine by in, and an Accuſative caſe: as, he fell on the earth; he ran upon me; he light on horſeback. So after verbs of beleeving.

When on comes after verbs ſignifying depending, begetting, or the like, it is made in Latine by a, ab, abs, or ex: as, all things depend on God; he begat on his wife three ſons.

On before ſide, or parts of the world, is made by a or ab: as, God is on my ſide, On the right hand, and on the left: On the Eaſt, and on the Weſt.

On before words of time is the ſigne of the Ablative caſe: as, On Monday, on Saturday.

On the ground, Humi.

On or upon before muſicall inſtruments is the ſign of the Ablative caſe: as, He played well on the harp.

Otherwiſe on or upon is part of the ſignification of the verb going before, and are the ſignes of ſuch caſe as the verb will have after it: as, to ſmile upon; to call upon, &c. but moſt commonly it may be made in Latine by in, and an Accuſative caſe.

In.

In is commonly made by in and an Ablatiue caſe, or an Ablatiue caſe without in.

Yet in ſome ſenſes it may likewiſe be made by other Prepoſitions, as, Apud exercitum eſt, he is in the army: Apud animum meum ſtatuo, I determine in my mind; Inter manus à convivio auferetur, he is caryed form the banquet in mens armes; Inter verba peccare, to offend in words; Penes te culpa eſt, the fault is in you; Penes me eſt, it is in my power; Per iram, in his anger; Per viam, in the way; Per vicos, in the ſtreets; Per omnia, in all things; Per noctem, in the night; Per iſta tempora, in thoſe times; Per jocum, in jeſt; De die, in the day time; De nocte, in the night; Laborat è capite, he is ſick in his head; ſecundum quietem, in ſleep; In optimam partem accipere, to take in good part; In longum trahere, to draw out in length; In ſpem univerſæ prædæ, in hope of the whole prey; In aurem dicere, to tell in ones eares.

In without this ſigne to, is made in Latine by in, and an ablatiue caſe: as, in the Church; in the Schoole.

In before the Authour or writer of a book, is made in Latine by apud, and an accuſatiue caſe: as, As it in Virgil. As you may read in Homer.

In before words of price, is the ſigne of the ablatiue caſe: as, It ſtood me in three pence.

In before languages, as, in Engliſh, in Latine, in French, is made in Latine by an adverb: or you may make it the Ablatiue with linguâ.

Into is made in Latine by in, and an accuſatiue caſe: as, into the City; into the Schoole.

Such.

Such before an adjectiue, is made in Latine by tam: as, I never ſaw ſuch a fooliſh fellow: but comming immediately before a ſubſtantiue, it is beſt made in Latine by illiuſmodi, iſtiuſmodi, or ejuſmodi; becauſe they without all variation or change, will ſerue to all caſes, genders, and numbers.

The

The more.

In such speeches as these; the more terrible; the more cruell; the more learned thou art, the more humble be thou. For the first in Latine make quanto, or quo, ut, with the Comparative degree; for the second make tanto, or eo, ita, with a comparative degree. *So in adverb as, the oftner I sweare, the les I beleeve you.*

Note that quantum tantum, quanto tanto, quo eo, quot tot, qualis talis, quam tam, quantopere tantopere, answer to one another.

Thing.

When you have this English word thing put with an adjective, you need make no Latine for thing, but put the adjective in the neuter gender, & use it like a substantive: as, Many things have hindered me. Fame is an evill thing.

Ill, better, worse, best, worst, &c.

After a substantive, and not comming immediatly after the verb Sum, are adverbs, and to be made in Latine by male, melius, pejus, optime, pessime.

Must, or ought.

Must, or ought is made in Latine by oportet, debeo, or a gerund in dum: as, abire oportet, abire debeo, abeam oportet, abeundum est mihi, I must goe hence. Legere oportet, legere debeo, legendum est mihi, legam oportet, I must read.

Not.

Not may be made by non, parum, haud, minus, nihil, neutiquam, nuquaquam, minime.

Not before the English of the Infinitive mood active, is made by ne, or ut ne, with the present tense first person of the Potentiall mood: as, Not to say any more. Not to use many words. Not to keepe you in suspense any longer, i. that I may not.

In making Latine when non is put for not, you muſt place it before the verb, though in Engliſh it come after it: as, I love not thee becauſe thou feareſt not God.

In praying and forbidding, make not by ne, and put the verb into the Subjunctive mood: as, O doe not forſake me. Love not thou ſloth. Doe not this evill.

Not that, non quod: Not but that, non quod non, with a Subjunctive mood. Not that I feare him. Not but that I honour him. Not atall, Not a jot, Not a whit, non omnino, nihil omnino; before comparatives, nihilo, you are not a jot the better man.

Not a, ne, ne vel, ne vel unus, ne with quidem, after the word comming after a: as, He gave me not a word. He paid me not a farthing.

Becommeth. Becomes.

When becomes, or becommeth is a verb impersonall, it is made in Latine by decet; when it ſignifies to be made, or comes to be, it is made by fio, or ſome other verb of the ſame ſignification: as, it becommeth no child to deſpaire; becauſe in time an unlearned child becommeth learned; i. Is made learned, or comes to be learned: in any other ſignification it is made by deceo; as, Modeſty becomes a child; vice becomes none.

Long.

How long, &c. v. how.

When long is joyned with all, make nothing for long, but put totus for all: as, all the day long; all the yeare long; per totum diem, per totum annum: ſo, all my journey long.

When long, ſignifies being in fault, or being the cauſe of a thing; it is made in Latine by in cauſa, or in culpa: as, it is long of you; tu es in culpa. It ſhall not be long of me; Ego non ero in cauſa, Ego non ero in culpa: but in good things make it by in cauſa.

When long ſignifies greatly to deſire, it is made in Latine by a verb ſignifying greatly to deſire: as, it is long of thy goodneſſe, that all the day long my ſoule doth long to enjoy thy company. Ere long make by brevi: ſo, before it be long.

In other ſignifications long is an adjective, and made in Latine by longus, or the like.

Along

Along.

When along is joyned to with, it is made in Latine by una: as, I will goe along with you: otherwise make no Latine for along; but only the Preposition which is joyned with, or which is understood: as, I walked along the way; i. in the way. I rid along by the river.

So.

So, may generally, and in all cases be made in Latine by ita: as, say you so? Who sayes so? I did so.

Before adjectives and adverbs you may put tam for so: as, so learned; so elegant; so often.

Never so, quantumvis; so many, tot; so much, tantus; so great, tantus; so often, toties.

As.

As generally may be made by ut: It fell out as I desired. My mother brought her up as her owne. As they were eating and drinking.

As for by de, quod, ad, or quantum ad, v. for.

When in comparing, as answers to as; the first is made by tam, or non minus: the second by quam: as, I am as valiant as you. So æque and atque. Otherwise as is most commonly made by ut: but as much as, is made by quantum or idem quod: as, he said as much as I. Parity signifies as much as equality.

When as make by cum, as also whereas; but as soon as, by quum primum. In as much as, for as much as, by cum, quandoquidem, in quantum.

When for as much as, signifies in as much as, or since that, it is made in Latine by cum, quandoquidem, &c.

When for as much as signifies as far as, it is made by quantum: as, for as much as I understand, i. as far as.

But for as much as, with words of price is made by quanti: as, I sold it for as much as it cost me.

*Doe so much for me as, make no Latin for it: as, doe so much for me I pray you, as rule my paper, i. rule my paper I pray you.

*Or you may make it by the verb *dignor*: as if it were

My *vouchsafe*,

My father intreats you to doe so much for him as to dine with him, i. my father intreats you to dine with him.

Make as well as, by tam, quam; as often as, by quoties; even as, like as, by sicut, or quemadmodum.

As long as, quamdiu.

As if, as though, quasi.

As much, tantus.

Being.

When being comes betwixt two words, neither of which are governed of another word, or have any relation to another word, nothing must be made in Latine for being, but both must be put in the Ablative case: as, Christ being my captain I will not despaire. Saturne being King there was a golden age.

But if being come betwixt two words, and the former have relation to some other word, or appeare evidently not to be the ablative case, then is being onely a signe of Apposition; i. that the word following must be put in the same case with the word going before: as, My father being a man, loved me his son being a child.

Sometimes being is as much as since that, and then it is accordingly made in Latine, as, since that, by cum, quandoquidem, or the like: as, Being I have promised, I will performe my promise.

When being signifies as much as essence or existence, it is made in Latine by essentia: as, the being of God is simple and eternall.

Sometimes being is as much as presence in a place, then it is made in Latine by præsentia: as, my being there was very necessary.

Sometimes being is the signe of a verb, or at least to be expressed by the Conjunction quod, and a verb: as, God being pleased to make such a promise, makes me to hope for mercy; i. Because it hath pleased God to make such a promise. So, your great love to me is the cause of my being bold to request this of you; i. that I have been bold to request this of you.

Yet.

When yet answers to, though, although, and the like; it is as much as notwithstanding*, and to be made in Latine by tamen, attamen

* Or nevertheles

attamen, or the like: as, Though he kill me, yet will I truſt in him.

But yet is made in latine by verumtamen: as, but yet why ſhould I ſay ſo?

Not yet is made in latine by nondum: as he is not yet returned; it is not yet a yeare ſince I ſaw him.

Scarce as yet, vix dum.

When yet is as much as hitherto, it is made in latine by adhuc, or hactenus: as, Yet I have ſpoken onely of the ſoul. I have yet onely told you his words. When it ſignifies ſtill make it by adhuc, or uſque.

Both.

When both is ſpoken of two, it is made in latine by ambo, or uterque: when and anſwereth to both, it is made by juxta, pariter, ſimul, una, et, cum or qua; but in this caſe if cum be latine for both, tum, or cum, muſt be latine for and. So if qua be latine for both, qua likewiſe muſt be latine for and.

On both ſides; utrinque, utrobique; to both places, utroque; towards both places, utroque verſum.

How.

How by it ſelfe is made in Latine by quomodo, but before an adjective or adverb derived from an adjective is made by quam: as, How learned is he? How quickly you are returned?

Likewiſe before verbs when no queſtion is asked, but rather admiration and paſſion expreſſed it is made by quam: as, Oh how I deſire! How fain would I! How I am troubled! How vexed am I! and the like.

How ſometimes unde, quî, ut.

How many, quot; How great, quantus; How long, quamdiu; How farre, quouſque; How long will it be ere, quando tandem; How long is it ſince, quam pridem; How long is it to? quam procul abeſt?

Howſoever, quoquo modo, quomodocunque; utcunque, ut ut,

No.

No without a ſubſtantive, is made in Latine by non, or ſome other adverb of denying, but with a ſubſtantive it is the ſame that none, and to be made in Latine by nullus: as, No ſervant can ſerve two Maſters. yet in this caſe likewiſe you may put non for no, if you place it right.

About.

Round about. When about is joyned with a word of place, it is made in Latine by circa, or circum: as, A good Captaine will walk about his Camps.

Almoſt. When about is joyned with a word of time it is made in Latine by quaſi, circiter, fere: as, It is now about ten of the clock; or ſub and an accuſative.

Concerning. When about ſignifies as much as concerning, it is made in Latine by de: as, We was ſpeeking about your buſineſſe.

Ready. Sometimes about is part of the ſignification of the verb: as, To goe about a thing; to bring a thing about: or of a Participle of the future tenſe when it is as much as ready.

Over.

Beyond. When over is as much as beyond, it is made in Latine by ultra: as, you ſhot over the mark, i. beyond.

After words of rule, power, authority, command, prevayling, triumphing, and the like *victory.*

When over comes before perſons and things which doe not ſignify place, it is made by in and an accuſative: as, God made man to rule over all his other creatures. Let not mine enemies triumph over me. Have thou authority over ten cities.

*Over againe, *rurſus, iterum.*

*Over night, pridie nocte, nocte priore; Over againſt, è regione with a Genitive, contra with an Accuſative.

Sometime over is part of the ſignification of the word going before: as, to repeat over, to roll over.

Over ſometimes is as much as in compariſon of: as, he is well to day, over he was yeſterday, i. in compariſon of what he was yeſterday.

Sometimes over hath the ſignification of after or within: as, I ſhall

shall be here againe over a day or two, i. after a day or two, or within a day or two. All the world over, all Christendome over, and the like by per and an accusative case, or by an ablative only.

When over signifies above, it is made in Latine by supra: as, The heaven is over our heads. *Above.*

When over is as much as overthwart, or crosse, it is made by trans: as, We are carryed over the seas in Ships. I will not move over the threshold. *Crosse.*

When over is joyned with verbs signifying motion, it is made by per, and sometimes trans: as, He led his Army over rocks and mountaines: and if the motion be above the place, then by super: as, A Crow flew over my house.

Vnder.

When under is as much as below, it is made in Latine by sub, or subter: as, The clouds are under his feet. *Below.*

When under signifies short of, not so much as, and the like, it is made in Latine by cis, or citra, paucior quam, or non: as, There were slain in the battail under forty men. I will not sell it under two shillings. *Lesse then.* *Minoris quam*

Sometimes under is part of the signification of the verb; as, To keep under; to bring under.

Soever.

Words that in English end in soever, in Latin end in cunque: as, whatsoever, whensoever, wheresoever: so that if you have but the Latin of the word going before, you may easily make your word by putting to cunque.

Since.

Since governing a case is made by a, ab, or ex: as, Since the beginning of the world: Since dinner: Since prayers.

When since is a Conjunction, and signifies as much as since that, seeing that, or because, it is made in Latine by cum, quando, quandoquidem: as, Since God is both able and willing, why doe wee doubt?

So likewise by *cum* and *postquam*.

When since signifies time, it is made by ex quo [tempore] being understood: as, It is now a yeare since I saw him. So ever since: as, I have loved him, ever since I saw him.

But when since signifies from that time, it is made by ex illo tempore being understood or expresst: as, I heard his eloquent Oration, and admired him ever since. Yet in this case it may be made by ex quo, if you put it in the beginning of the sentence: Since for hence, abhinc; as, seven dayes since, or by ante.

So much worth, more worth, &c.

Are made by tanti, quanti, majoris, minoris, &c. as, It is not so much worth. He was more worth then all the whole City.

But worth being joyned with paines, labour and the like, it is made in Latine by operæ pretium, and sometimes by operæ alone, precium being understood: as, It will not be worth your labour; it is not worth the while; it will scarce be worth the time; it wil be worth my paines.

Worth after words of coines, makes the coines to be the Genitive case: as, Two huudred penny worth of bread will not suffice: the bread of two hundred pennies.

Substantives becomming Adjectives.

When the names of places, times, metals, materials, &c. are joyned with other Substantives, they become Adjectives: as, A London merchant; a morning prayer; a brasse pot; a glasse window; the sea water.

Rules concerning Pronounes.

You, your.

When you speaks only of one, it is made in Latine by tu, when of more then one, by vos.

So when your is meant but of one, it is made by tuus; when of more, by vester.

Of

Of mine, of thine, of yours, &c.

When of comes after a substantive, before a pronoune, nothing must be made for of, but the Pronoune put in the same case with the substantive going before: as, A brother of his told a friend of mine, that a Kinsman of yours, saw a booke of hers, in a chamber of ours.

Selfe, owne.

When selfe, or own selfe; selves, or own selves; are joyned with Pronounes, it is made by ipse, a, um, &c. in Sing. ipsi, æ, a, &c. in Plur.

My, thy, our, your, his, her, him, their, before selfe, or own selfe, are Pronouns substantives: and made in Latine by ego, tu, nos, vos, ille, illi, illa.

When own is put after a pronoune without selfe, it is made by ipsius, if you speak but of one: ipsorum, arum, orum, if you speake of more then one: as, I mine own selfe, with these mine own eyes, saw you your selves, kill him with your own hands: or own without selfe may be made in Latine by proprius, a, um.

His, her, their.

When his, of his; her, of hers; their, of theirs, may habe own put after them, they are made in Latine by suus, a, um: otherwise they are made by the genitive case of is, or ille.

So in this case, him, her, them, when selfe may be added, is made by sui, otherwise by is, or ille.

Nounes twice repeated.

Nounes twice repeated with a Preposition become adverbs: as, one by one; man by man; from door to door; by little and little; face to face; word for word.

Verbs Neuters.

Some Neuters, especially verbs of moving, are often englished like passives, and then the english which seemeth to be the present tense, must be made by the preterperfect tense, and the english of the preterperfect, by the preterpluperfect: as, He was not come back in the morniug, but now he is come back. I was gone abroad before thou wer't risen.

Concerning Deponents.

If a passive english habe no Latine to be made bybut a Deponent, turne the English into an active sense: as, He isfollowed by many; i. many follow him. He is overtaken by none, i. none overtake him.

English of the Participle of the present tense.

When the English of the participles of the present tense, comes after the signes of verbs passive, then must that english be made by the verb of the same tense whereof they are signes; by a verb active, when action is signified; by a verb passive, when passion is signified: as, What are you doing? I am meditating. Whilst I was running, he is dancing. Will you be playing, when I am reading? The supper is preparing; the meat is boyling.

But the English of this Participle immediately after verbs of motion, is made by the first supine: as, He is gone a hunting.

The English of the Participle of the present tense, after a preposition serving to the ablative case, is commonly made by the Gerund in do: as, In playing, from reading, of eating.

But when the English of the Participle of the present tense hath a preposition before it, and governes a case after it, it is to be made by a Participle in dus, and both it and the case that comes after it, must be such case as the preposition requires: In curing of diseases doe nothing rashly. For the confuting of which errour, I will use no arguments. Abstaine from reading of unchast books.

Two generall neceſſary Rules.

IF the caſe be far off from the verb, or after the noune, the ſenſe muſt direct a man to place the words in their naturall order: and if any thing be underſtood, it muſt be ſupplyed out of the ſenſe: as, Whom did you give your book to? i. to whom. What is he good for? i. for what. This is the man I told you of; i. of whom I told you. God hath in all times ſaved his children. What ſaid I? hath, i. ſaved; yea, doth, i. ſave, and alwayes will, i. ſave.

If a phraſe ſeeme hard in Engliſh to be turned into Latine, turne it into ſome other Engliſh of the like ſenſe: as, I ſhould be loath to do ſo to you: i. I would not willingly do ſo to you. My heart miſgave me. i. my mind was ſtruck with feare. He looked like an honeſt man: i. he ſeemed an honeſt man; or he had the face of an honeſt man. He ſtruck a great ſtroke in the buſineſſe. i. he did very much in the buſineſſe.

Poſtſcript.

FOr the better making uſe of this laſt Rule, which is of very great uſe in the turning of Engliſh into Latine, it were not amiſſe, as ſoone as a child is capable, to exerciſe him in turning an Engliſh argument into another Engliſh of the ſame ſenſe, by varying the phraſe.

FINIS.